THE EXPOSITION OF DIONYSIUS SYRUS;

Written above 900 Years since on the

Evangelist St. Mark.

Translated by DUDLEY LOFTUS J.U.D. and one of the Masters of the High Court of *Chancery* in IRELAND, *Anno* 1672.

WHEREWITH

Are Bound up several other *Tracts* of the same Authour, and an ancient SYRIACK SCHOLIA on the Four *Evangelists*; As also some PERSIAN, ARMENIAN, and GREEK Antiquities, Translated as aforesaid.

The Titles whereof are set down immediately before the Epistle to the READER, with Reference to the several Pages where they are.

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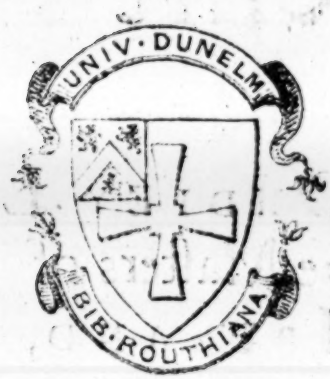

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TO THE Sacred Majesty OF CATHERINE OF PORTUGAL,

Queen of *England*, *Scotland*, *France*, and *Ireland*, and the many Dominions thereunto belonging.

MADAM,

IF Success, the Grand Patroness of bold Attempts, may prevail to justifie or conceal my presumption in this humble Address, by Your Majesties favourable acceptance,

I ſhall then attain to the higheſt Elevation of ambition; if otherwiſe, I ſhall own your Majeſties reprehenſion to be as juſt, as my preſumption is great; yet will I hope, that the drift of my ſincere Intention to ſerve Your Majeſty, in promoting Your progreſs to that period, which You moſt deſire to attain; and the fame of ſo renowned an Authour, as is *Dionyſius Syrus*, whoſe Interpreter I am, may intercede for pardon; which, if it ſhall be denied in the *Signature of Grace*, I ſhall reſort to that of *Juſtice*, and therein exhibit my *Plea*, which is the Authour's Merit, and the uncomputable piety, and tranſcendent Learning of his Works; *Comprehendiendo mucha ſententia en pocas palabras*, or, *mucho valor en poco peſo*; which (as by the Law of *Mines*) the value appropriates unto Your Majeſty as Soveraign in that kind, You having as great a Reputation abroad in the Zeal of Religion, as You have

have at home in the fame of an aſſiduous Devotion, You being not more glorious in the ſplendor of Your Crown, than in the Eminency of Your Piety, for which reaſon, I humbly conceive it as lawful to preſent You with this piece of the Authour, as it would be unlawful to detain from Your Majeſty, what is Your own: however I ſhall have reaſon to acknowledge my own failing, and to beg Your Majeſties pardon; for by imparting ſo ſmall a piece of the Authour's Work, I may rather ſet Your Majeſty a longing, than give You ſatisfaction, which ſhall be the Endeavour of my Soul, and the whole Retinue of Faculties thereunto belonging, as being the moſt devoted of

Your Majeſties ſubjects

And Faithful Servant,

DUDLEY LOFTUS.

To the Indifferent

READER.

IN the publication of this Treatiſe, I rely upon an higher Faith of Acceptance than *novelty* or *antiquity*, though both of them are conſiderable perſuaſives, and are found in the Authon; who being diſtanced from us by a great interſpace of time and place, it being above 900 Years ſince he wrote: and he being now firſt brought to light out of the Miſt of a *Syriack* Manuſcript into our Language, affords many things obſervable, worthy to be Tranſcrib'd into the Table-book of thy memory, relating as well to poſitive Points, as to Scholaſtical Diſquiſitions in Theology. For amongſt the many Tapers or rather *Flambeau's* ſet up in the Oriental Church, and crown'd with light for the illuſtration of the Goſpel, none carries a greater flame than this *Dionyſius*, to conduct thee without fear of miſguidance into a rectified underſtanding of Holy Scripture, or to ſhew and confute the Errors of the ancient Hereſiarchs; for he is as a *Celeſtin* or a *Cyril* againſt *Neſtorius*; as an *Athanaſius*, a *Liberius*, or an *Hilarius* againſt *Arius*; as a *Gregory*, a *Bazil*, or a *Nazianzen* (who was ſtam'd *Orientis lumen*) againſt *Macedonius*. As there is nothing in this Treatiſe which will offend an indifferent Reader; ſo moſt things in the reſt of his Works may be allow'd of in his ſenſe, both by Roman and Engliſh Catholicks: For I find him deciding thoſe

thoſe Controverſies as fully, as clearly, and with as much indifferency, as if they had been referred *in terminis* to his Umpirage; and undoubtedly if moſt Controverſies between them were referred to the determination and genuine Expoſitions of diſintereſted Oriental Antiquity, eſpecially to the unſuſpected Teſtimonies of *Syriack* Authours, as well thoſe Differences which gave occaſion to Proteſtant and Roman Catholicks to part one from the other, as thoſe others which have grown up in the progreſs of Separation, might eaſily be reduced to ſuch terms of Agreement, as to make them mutually interrogate each other, (as *Tiberius* did his Souldiers) Τί μάχομεθα· *What do we contend for?* It is certainly true, That we may rely upon the unſuſpected Teſtimonie of the Holy *Greek* and *Latin* Fathers, who have been the great Aſſertors and Patrons of Truth; yet the exuberancy of their Stile (many times) overflowing in Rhetorical and florid elocution of Metaphors, Allegories, and Hyperboles, have made their expreſſions lyable to various ſenſes, which as they were ſeverally apprehended by different Readers, gave occaſion for divers Opinions, which may be beſt reconcil'd by reading of *Syriack* Fathers, who expound Scripture in the plaineſt terms without affectation of Stile, or flouriſhes of Oratory, and were not too much affected with litigious ſpeculations, (the late incumbrances of Chriſtian Religion) and have not deriv'd their Doctrine from the ſource of any extremity of Opinion, but uſually give ſuch a ſenſe of the Ancients, as may give ſatisfaction to the indifferent of both parties, whereof I ſhall hereafter give many Inſtances, over and above what are contain'd in this Treatiſe, in my Notes upon the ſame Authour, the reſt of whoſe Works I am now Tranſlating

into *Latin*, for the ſatisfaction and more general advantage of all thoſe, who by the advice of reaſon, are willing to ſurrender themſelves to the determination of ſincere Antiquity, and are not ſwayable in Religion by the dictates of Intereſt, nor conducted by reaſons of State to the determination of their Profeſſion; for it is to no purpoſe, nor of much import, to endeavour the reconciliation of thoſe, who proportion the zeal which they have for Religion, by the weights of reaſons of State, or refined products of Policy.

There is nothing in this Treatiſe, which favours the Saints of the Phanatick Calendar, nor oppugneth the Catholick Religion; but it may be allow'd without any great ſtreſs, in the Principles either of Roman Catholociſm, or Engliſh Proteſtancy, and may eaſily be eſpouſed to thoſe, who are not precontracted to prejudices and prepoſſeſſions of Education. It will be cenſur'd perhaps by the Schiſmatical pride of thoſe, who can never read ancient Authours with that indifferencie, which is requiſite to frame a right judgment of them; for how can they affect ancient Expoſitors, who are reſolv'd to follow their own ſenſe, and to ſtand to no judgement but their own.

This Authour *Dionyſius Syrus*, is of an authentick reputation, being a repleniſhed Treaſury of Chriſtian Doctrine, affording Rules of Faith to meaſure thy perſuaſion, and of conſcience, to govern thy actions: and though the Language wherein he wrote, hitherto interdicted him all communication with thoſe of our Horizon; yet it is the ſame which our Saviour Chriſt honoured with his own lips, whileſt he perſonally converſed with the World, and is in my eſteem one of the faithfulleſt Repoſitories, not onely of ancient ſecrets, but alſo of the moſt uncorrupted Truths.

That

That which may recommend him farther to thy approbation, is the brevitie of his Expoſition; for if that Coyn be moſt to be prized, which is of greateſt value in the ſmaller pieces, then certainly a Commentary on Holy Writ, which comprehends moſt matter in fewer words, doth deſerve moſt commendation.

The whole Contexture of the Authour, ſeems to be the reſult of mature and concocted thoughts, without wandring *Riveries* of a rambling Phantaſie, or the affectation of frivolous ſubtilties.

His Stile ſavours rather of a ſtudied plainneſs, than a negligent rudeneſs, his Interpretations being ſo clear & chryſtalline, as that thou mayeſt thereby diſcern the true meaning of the Text, without torture to thy underſtanding: & it is not my intention to furbiſh up an old Authour, ſo long hidden under the rubbiſh of Antiquitie, with the brightneſs of a new ſtile; for nothing ſits more forward in my inclination, than to ſpeak the ſenſe of the Authour plainly, without ſetting thereunto the Byaſs of affection, or intermixing it with the muddie immerſions of intereſt: and if the plainneſs of my language be a fault, I had rather confeſs it than deny it; for my intentions are free from all other ends, than a clear Repreſentation of the Authour, abſtracting from all intereſts and relative conſiderations, endeavouring to adjuſt my words by a true Tranſlation to the Authour's meaning, and thereby render a ſincere teſtimonie to Truth, and do right to my Authour, without omiſſion of intire clauſes, or the alteration of ſingle words; for Tranſlations of Books are like Rituals, where an Alteration is worſe than an Omiſſion.

True it is, That to Tranſlate is but a painful office under another man; Yet I am not of their opinion, who think (Father) exact conformitie to the words of

another is too great a token of ſlaverie, but do eſteem it the honour of a Tranſlator: for as it is my cuſtom to ſpeak ſincerely and boldly, according to the dictates of my underſtanding: ſo in Tranſlating, I eſteem it my duty to rehearſe the perfect ſenſe of my Authour in its native ſinceritie: For, a Tranſlator ought not to imitate the Painters of Angels, who rather intend beauty than ſimilitude, and regard more the Symmetries of a fair imagination, than the aſpect and proportion of Truth; nor ought he to transfer the plain words of an Authour into the aires of humane elegancy, for he hath not the liberty to deſign a new Fancy, but to draw a new Copy; and therefore exceſſes, which argue skill in a Poet, do convince a Tranſlator, as well as a Painter, of ignorance; or that which is worſe, and do not agree with the Function of a ſincere Tranſlator.

The variety of the Authour in this and the reſt of his Works, are ſufficient to lead the Reader into a large field of Contemplation; for, Obſervations are not here found, like ſo many Daizes, in a bare Common, here and there one; but in ſuch abundance as may ſerve to ſatisfie the appetite of a curious Reader with profitable inſtructions; and were it not for the diſcovery of profitable Truths, I ſhould not think it worth the labour of a ſerious man, to ſtudy the Oriental Languages: For, to Tranſlate out of one Language into another, uſeleſs or common notions, were no better an imployment, than what Priors, Prefects, and Guardians of Convents impoſe on their Subjects (*viz.*) to ſcrape pebbles, and to fill bottomleſs veſſels.

This *Dionyſius Syrus* was neither the *Areopagite*, nor *Dionyſius exiguus*, ſo famous for the computation of the Chriſtian *Æra*, nor *Dionyſius Alexandrinus* for, the

Authours

Authours whom he quotes, bring him ſo low down in the ſeries of Time, that he could not have been ſo much as a Contemporary with any of them, eſpecially the firſt and the laſt nam'd. For, *Dionyſius Alexandrinus* was contemporary with St. *Cyprian*, who liv'd about the middle of the Third Century; and our *Dionyſius* cites St. *Severus*, who lived about the Year 649.

It is certain, That he flouriſhed before 1058. of the *Grecian* account, which was not that, whereby either the *Ægyptians*, or the *Armenians* meaſure their Calculation of time; For, the *Æra Copti*, which is commonly tearm'd the *Diocletian*, is counted *ab eo tempore quo Copton, celebrem urbem, Diocletianus ſolo æquavit*: And therefore according to a rectified collation of time, falleth ſhort of our account 280 Years; for, the Fifth of their *Æra* was the 285 of ours: And the computation of the *Armenian Æra*, falls ſhort of our computation of the number of Years from our Saviour's Birth, 551 Years; but the *Grecian* account falls ſhort of ours about 310 or 320 Years: So that this Treatiſe of our *Dionyſius*, being Dated the Year 1058 of the *Greeks*; it follows by the ſubduction of 310 Years out of 1058, that he flouriſhed before the Year 784. For, in this Volume, wherein is contain'd his Expoſition of St. *Mark*, and the other Three Evangeliſts, he mentioneth ſeveral Treatiſes written by him, (*viz.*) his Expoſition on the Old Teſtament, and on the Epiſtles of the New, and ſeveral other Treatiſes, as you may ſee in his Expoſition on *Matthew* 27, and *Mark* 7.

This Authour is conſiderable in himſelf, as alſo in regard of thoſe ancient Authours he quotes, as well *Grecian* as *Syrian* Fathers and Doctors. I ſhall not need

to

to ſay any thing concerning the *Greek* Fathers, whoſe authority is conſpicuous enough; yet it will not be amiſs to ſpeak a word of ſome of thoſe *Syriack* Fathers and Doctors, of whom he makes moſt uſe of in his Works, ſuch as is *Ephraim Syrus*, *Moſes Bar. Cepha*, St. *Severus*, St. *Philoxenus Mabugenſis*, and *Jacobus Sarugenſis*.

St. *Ephraim* lived about the Year 365; and St. *Hierom* in his Book *De Script. Eccl.* ſpeaking of his works, ſaith, *In Eccleſiis poſt Lectionem Scripturarum publicè legi ſolebant*. I ſhall not need to inlarge my ſelf in his commendation; For *Amphilochus* in the life of St. *Bazil*, *Photius* in his *Bibliotheca*; as alſo *Nicephorus* in his Hiſtory highly commend him: And *Gregorius Nyſſenus* deſcribes his Life, with a very large effuſion of his Praiſes. And *Gerardus Voſſius* ſaith of him, *Is fuit quem clara Meſopotamia produxit, Græcia excepit, & tota antiquitas venerata eſt.* And no wonder, for he was admired by *Baſilius magnus* Archbiſhop of *Ceſarea*; the reaſon wherefore, is ſet down by *Photius* in theſe words; Οὐ θαυμαστὸν οὖν ἡ τῆς φράσεως ταπεινότης ἀλλ' ἐκεῖνο θαυμαστὸν, ὡς καὶ διὰ χυδαιότητος τοιαύτης ῥημάτων τηλικαύτη σωτηρία καὶ ὠφέλεια τοῖς προσέχουσι προχεῖται.

Johannes Darenſis was an Archbiſhop in *Syria*; and as the modern *Syrians* ſay, He was a Diſciple of Saint *Ephraim*; and according to what is related by *Abraham Ekelenſis*, He liv'd in the Fourth Century after Chriſt, though *Morinus* ſeems to argue to the contrary. But it is certain, That he hath wrote many profitable things, and particularly on *Dionyſius* the *Areopagite* concerning the Angels and h eirHierarchy.

As touching *Severus*, whom (ſo far as I can gather from deliberate conjecture) I take to be *Severus Alexandrinus*. *Genebrard* in his Chronography, reduceth his

his Prelacy in that Church, to the Year of our Lord 646, though others, upon a more exact Chronography of Eccleſiaſtical Annals, make him to have liv'd after *Peter Patriarch* of *Alexandria*, who govern'd in that *See* Ten Years, and ſucceeded *Cyrus*, who died *An.*640. according to the Chronology of *Nicephorus*, he wrote in the *Syriack* Language. Some would make this *Severus* an *Eutichian* Heretick, miſtaking him for *Severus Antiochenus*, of whom *Nicephorus* writes thus; *Doctrinam hic tuebatur Entichis de confuſis duabus naturis in Chriſto.* And upon this miſtake perhaps, the Tranſlator of *Severus*, in the *Bibliotheca Patrum*, gives the name of *Alexandrinus* to the other, which the Original doth not. Our *Severus* is term'd among his Countreymen, סאוירוס פומא דכלהון מלפנא Severus *the mouth of all the Doctors*; which could not have been his Attribute, had he been an *Eutichian*; for the Hereſie of *Eutiches* was never more vigorouſly, nor with more reaſon oppugned, than by *Dionyſius*, and other Doctors of that Nation, as appears by many paſſages of his, and of theirs, in his Expoſition on the Four Goſpels. This *Severus* is celebrated as for many other Tracts, ſo alſo for his ἐπιθεώρησιν, often quoted by *Dionyſius Syrus*, and *Bar Cepha*.

He hath ſeveral Sermons bound up, with the Sermons of other Authours in a *Syriack* Manuſcript, now remaining in *Trinity Colledge* Library in *Dublin*, wherein I find this Paſſage, worthy to be inſerted.

משיחא לשליחא קדישא מטל שרא סם קדמיא
בעדתא קדישתא ובתרבן דין מטל דחשתפע
טבתא ותדא הנון אסרכו לכלחד מן טגמא וטכסא דבר
אילין דמנהון זבאודהון קבלו יובלא כד לאפיסקופא מן
יהבו הלין דדישותא כהנותא לקשישא הלין דכהנותא
למשמשנא דין הלין דמשמשנותא איכנא דדכיאוד
נשתמלין הלין דפולחנא כהניא איך לחמותא זנקיפותא
דמוערנא

דסוערנא i. e. *Christ*, *for an Eſtabliſhment*, *placed the Holy Apoſtles*, *Firſt*, *in the Holy* Church; *but afterwards*, *that happineſs might abound*, *and be propagated*, *they ordained to every Order and Degree therein*, *thoſe*, *who from them*, *and by their hands received Deduction*, *conferring on the Biſhops thoſe things which did belong to the* High Prieſts, *and to* Preſbyters *thoſe things which were peculiar to the* Prieſts, *and to the* Deacons, *thoſe things which were peculiar to their Adminiſtration*, *to the intent that thoſe things which did appertain to the* Prieſtly Function, *might be decently performed according to the conſonancy and requiſition of Adminiſtrations.* Whence it appeareth, That Biſhops are the Apoſtles Succeſſors, and at leaſt of Apoſtolick inſtitution. And that they are of a different Order from *Presbyters*, and that there is a perpetual ſucceſſion; and it ſeems alſo hereby, That there are no more Orders in the Church of Apoſtolick inſtitution, than thoſe of Biſhop, Prieſt, and Deacon, and that there is ſubordination of Orders in the Church, according to that of *Tim.* 3. 13. *For they*, *who have uſed the Office of a Deacon well*, *purchaſe to themſelves a* good Degree. That is to ſay, *a greater Degree.* For though the *Greek* there uſeth the Poſitive Degree, Βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται as alſo ſeveral ancient Verſions; Yet, I concieve, it is to be taken in a comparative ſenſe, by way of Enallagie, of the Poſitive, For the Comparative, according to that of *Mat.* 18. 8. *Bonum tibi eſt ingredi in vitam claudum*, *quàm duas manus*, &c. And *Mark* 14. 21. Καλὸν ἦν ἑαυτῷ εἰ οὐκ ἐγεννήθη, *Good were it for that man that he had never been born*, *i. e. better*, in which ſenſe it is taken by the *Æthiopick* Tranſlator in that place, (*viz.*) 1 *Tim.* 3. 13. ואלם צני יתלאכו אנת תעבי צימת יגברו לם *They who miniſter well*, *purchaſe to themſelves a greater impoſition*,

ſition (viz.) *of hands of the Biſhop*; For 1 Tim. 4. *v.* 4. The *Æthiopick* expreſly explains who had the power of laying on of hands in theſe very words, ימות אדהם לפפסת *Laying on the hands of Biſhops.* But that I may not proceed too far in digreſſion, I muſt return to the File of my former Diſcourſe, and in the next place ſpeak of *Bar Cepha.*

Bar Cepha ſeems to have been contemporary with *Severus*, or to have liv'd within a very ſhort time after him; for he wrote before the Year 700, and cites *Severus.* *Bellarmine* takes notice, That this *Bar Cepha* quotes *Athanaſius*, *Cyril*, and *Chryſoſtom*, *ſine ſplendida ulla verborum præfatione.* But he would not have laid any particular blame on him for that reaſon, had he known or conſidered, That both *Dionyſius Syrus*, and other *Syriack* Authours, uſe the ſame plainneſs in naming the beſt of *Greek* and *Syriack* Fathers, without the addition of any Title of Honour.

I have no more to ſay of *Philoxenus Mabugenſis*, than that he was a Biſhop, and that his authority is often made uſe of by *Dionyſius Syrus*, and that he is quoted by *Moſes Bar Cepha.* 1 *par. cap.* 20.

As to *Jacobus Sarugenſis*, I ſhall ſay no more here, than what I have ſpoken of the aforementioned *Philoxenus*, I intending to prefix a large Diſcourſe of the abovenamed, and many other Authours quoted by our *Dionyſius*, to the *Latin* Edition of his Expoſition on the Four Goſpels.

As to the Book out of which I have Tranſlated this Treatiſe of *Dionyſius* on St, *Mark*, and other paſſages of the ſame Authour herewith publiſhed, take notice (Reader) That it is a fair Manuſcript, which the moſt learned and renowned *Uſſerius*, late Lord Archbiſhop of *Armagh*, and Primate of all *Ireland*,

chaſed for a great ſum of Money, together with the *Samaritan* Pentateuch, and other *Syriack* Manuſcripts at *Antioch*, the which he cauſed to be tranſported thence into *Ireland*, Forty Years ſince, or thereabouts, and now belongs to the Library of *Trinity Colledge* in the Univerſity of *Dublin*, which together with other looſe Flowers, I thought fit to bind up in this Noſegay, which I here preſent to thy acceptance, in their Native ſincerity, without any extrinſick blemiſh of a forc't or a corrupt Tranſlation, hoping that thou wilt improve ſuch Truths as are therein contained, and have been ſo long ſmothered in an unknown Tongue, as a help or furtherance to uſe and advantage; which that thou mayeſt do, המקום יהוה בעזרך *God be thy help.*

The

The ſeveral Titles of *Syriack*, *Armenian*, *Perſian*, and *Greek Treatiſes*, annexed to the *Expoſition* of *Dionyſius Syrus* on St. MARK.

Page

Dionyſius Syrus *his Expoſition on the Ten Beatitudes, pronounced in the Fifth chapter of Saint* Matthew, *&c.* 63

Dionyſius *his Expoſition on the Propheſie of* Zacharias 77

The Expoſition of Dionyſius Syrus *on the Magnificat* 81

Dionyſius *his Expoſition on* Simeon's Nunc dimittas, *his Benediction, and his Propheſie.* 85

Dionyſius Syrus *his Expoſition on the* Ave Maria 89

An Expoſition of the Lords Prayer, taken out of Dionyſius Syrus *his* Catena, *on the ſixth chapter of St.* Matthew 91

The Form of Prayer which our Saviour made after his Baptiſm when the Heavens were opened, as it is delivered by Dionyſius Syrus, *according to the Teſtimony of* St. Philoxenus 97

Dionyſius Syrus *his Queſtion and Anſwer concerning the Form of Prayer which* John *the Baptiſt taught his Diſciples* 99

Gregorius *the* Syriack *Scholiaſt, called* מפרשנא *on the Four Goſpels* 101

Mark *chap.* I. *The beginning of the Goſpel of Jeſus Chriſt* 131

Page

Luke *chap.* I. 137

Johannis *chap.* I. *The Word was made flesh, and dwelt in us.* 149

The Syriack *Scholiast his Reconciliation of* St. Paul *and* James, *touching Justification* 159

The Genealogy of Melchizedeck 160

The Position of the Syriack *Scholiast, dogmatically declaring, That the sin of a High Priest, is greater than a sin of the same kind, committed either by Prince or people, by him expressed in the Fourth chapter of* Levit. *ver.* 3. 161

The Opinion of Gregorius Syrus *concerning the Suns going retrograde ten degrees* 162

Gregorius Syrus *his Explication of the nature of* Jephthah's *Vow* 163

Gregorius Syrus *concerning* Gideon's *souldiers lapping the Water* 164

The Letter of Abgarus *King of* Edessa, *to our Saviour Christ* 165

The Answer of Christ to the Letter of Abgarus *ibid.*

Pilate *to* Tiberius Cæsar *concerning Christ* 166

Lentulus *President of* Jerusalem, *to the Senate and people of* Rome, *Greeting* 168

Dionysius Syrus *his Opinion concerning the Nature of the sin against the Holy Ghost* 169

Dionysius Syrus *concerning Free-will, in his Exposition on the Eighteenth chapter of* Matthew, *ver.* 7. 172

Dionysius Syrus *concerning the Woman that had six husbands,* John 4. 175

Dionysius Syrus *concerning* Herod's *taking his Brothers Wife* 177

Dionysius Syrus *his Exposition on the withering of the Fig-tree* 180

The TABLE.

Page

Dionyſius Syrus *his Expoſition, declaring ſundry opinions concerning* John *the Baptiſts eating of Locuſts and Honey* 183

Dionyſius Syrus *concerning the darkneſs over the earth, when our Saviour was crucified, mentioned* Matthew 27 185

Dionyſius *concerning the Majeſty of Chriſt* 187

Dionyſius Syrus *his Deſcription of the* Roman *Government in* Judea 189

Dionyſius Syrus *his Expoſition concerning the Tax made by* Auguſtus 191

Introductio *Dionyſii Syri* in Expoſitionem ſuam Quatuor Evangeliſtarum. 193

ERRATA.

ERRATA.

Page 68. line 28. *Land* for *Lord*.
Page 158. line 2. *deference* for *difference*.
Page 182. line 2. *branches* for *pranches*.

THE

EXPOSITION

OF

Dionyſius Syrus, alias *Jacobus Exiguus*,

UPON THE

Goſpel of St. Mark,

TRANSLATED BY

DUDLEY LOFTUS, J.U.D.

Through Confidence in God, the Lord of all the World, aſſiſting and ſtrengthning us, We proceed to render the ſenſe and meaning of the Evangeliſt St. Mark.

CHAP. I.

SInce that we have finiſhed our Treatiſe upon *Matthew* the Apoſtle at large, and therein have gathered together in Writing much of the meaning of the reſt of his Fellow Evangeliſts: In ſuch paſſages whetein they agree, we are to proceed to the Evangeliſt St. *Mark*; and ſuch Expoſition as you ſhall not find on him, you may be furniſht with, out of what we have written on St. *Matthew*. Let us therefore apply our ſelves to the occaſion of the Book, having confidence in God, who is gracious, and his mercies endure for ever; and is alſo able to furniſh us with ſtrength and words, that we ſhall be able to finiſh this Enterprize.

CHAP. II.

The proper Occaſion of the Book.

BLeſſed *Mark* was he, of whom it is written in the *Acts* of the Apoſtles, *John, who was ſirnamed Mark:* It was he, who once adhered unto *Paul* and *Barnabas*, when they Preached unto the *Gentiles*; He was of the Colledge of the Seventy two, and a Diſciple of St. *Peter*. He wrote his Goſpel in the *Roman* Tongue at *Rome*, he wrote it briefly; not but that he had enough to have written at large, but that he had two Reaſons to contract himſelf. Firſt, He knew that the *Romans* were deſirous to have received the Goſpel from St. *Peter*. The ſecond Reaſon was, That he might imitate his Maſter St. *Peter*, who wrote his Epiſtles conciſely, in few and apt words; for the *Romans* beſought St. *Peter*, That he would deliver in Writing the Goſpel which he had Preached by word of mouth concerning thoſe things which our Lord had done; and he gave command unto *Mark* his Diſciple, to commit the ſame to Writing, and the occaſion of the Narrative was thus:

Becauſe *Shimeon* had detected *Simon* the Sorcerer in *Samaria*, he betook himſelf by flight unto *Rome* in the dayes of *Claudius Cæſar*; and by means of Sorcerie, and ſome appearances of Fancy which he preſented, he became famous amongſt the *Romans*; inſomuch, that they erected an Image for him, as if he had been a God, on the brink of the River which is called *Tyber* (becauſe

King *Tyberinus* was drowned therein) and another for his Curtezan, whoſe name was *Sabelina*, and in former times had been a common Strumpet in *Tyre*. When *Shimeon* had heard of this Seduction, he went to *Rome* to detect *Simon*; on a certain day, *Simon* by his Sorcerie made ſhew of raiſing a dead man, which was only by deluſion of the fancy; but *Peter* reſtored him to life in very deed, in the Name of Chriſt. The *Romans* then ſeeing the matter to be thus, roſe up againſt *Simon*, with intention to ſtone him: Whereupon, he being enraged with anger, ſaid unto them, Since that you have not approved of me, I will go to my Father who is in Heaven; and by his Sorcery made ſhew, as if a fiery Chariot had ſnatched him up aloft: And after he had mounted higher than all the ſublime Buildings of *Rome*, *Peter* then took courage, and interdicted the Devils, who bore him up, and made the ſign of the Croſs in their ſight, and immediately they forſook him, and fled, and he fell on the earth, and dyed. Which being obſerved by the *Romans*, they glorified God, and ſtraightway gathered up a heap of ſtones againſt *Simon*: And *Peter* inſtructed them, and built a Church, which he governed for a long time; and when the *Romans* underſtood that *Peter* was diſpoſed to depart thence, and to Preach the Goſpel elſewhere, they uſed perſuaſions to him, That he ſhould write a Goſpel for them; which he did not do, for two Reaſons: Firſt, Becauſe he could not attend it; for he was the prime Preacher, and deſired to Preach unto the *Jews* and *Gentiles*. Secondly, Leſt the Faithful ſhould forſake the other three Goſpels, and adhere to his onely, as being the Chief and Primate of all the reſt. Moreover, He did not hold himſelf worthy to write a Goſpel, becauſe of his denial, and therefore he perſuaded

perſuaded *Mark*, and he wrote; and whatſoever he delivered by word of mouth, his Diſciple wrote; and becauſe *Matthew* had ſpoken of the Genealogy of Chriſt, and his Generation, according to the Fleſh, he took his beginning from his Baptiſm.

Others ſpeak of another occaſion: *Tatianus* a Diſciple of *Juſtinus* the Philoſopher and Martyr, made a Collection out of the Four Evangeliſts, and thereof made and compoſed a Goſpel, and called it a *Diateſeron*, that is of harmonies; and it was this Book which Prince *Ephraim* expounded, it begins thus, *In the beginning was the Word.* *Clemens Romanus* wrote in his great Epiſtle againſt thoſe who contemned Marriage; for that married men being ordained Apoſtles, they obſerved Chaſtity after they were made Diſciples: as alſo *Moſes* and others, who after they were thought worthy of Divine Revelations, abſtained from the Marriage bed: Saith *Clemens*, Do they alſo deſpiſe the Apoſtles? for *Peter* and *Philip* begate children, and *Paul* himſelf made no ſcruple to ſalute *the Daughter of his marriage in an Epiſtle*; but he did not lead her about with him, by reaſon of the modeſty of his Miniſtry. Whereas it is written in the *Acts of the Apoſtles*, That after *Peter* was freed from Priſon by an Angel, he came to the houſe of *Mary* the Mother of *John*, who was ſirnamed *Mark*; it is ſaid, that this *Mary* was the wife of *Shimeon*, and that *Mark* was his Son, and that the young Maiden *Roda*, who opened unto him, was his Daughter; and *Peter* makes mention of her in his *firſt Epiſtle* which he wrote from *Rome*, deſcribing her under a figure, whil'ſt he calls her *Babel*, by reaſon of her excellency and renown; *The choſen Church which is in Babel ſaluteth you, and Mark my ſon.* *Peter*, after he was delivered out of Priſon,

Priſon, went to *Antioch*, and in the ſame Year built a Church there, and gave command to worſhip towards the Eaſt; and taught, that on the firſt day of the Week our Lord-proceeded from his Mothers womb, and on the ſame day was the Reſurrection: And after two Years, he heard of the error of *Simon*, and placed *Evodius* Biſhop in *Antioch*, as his Succeſſor, and this Biſhop governed Twenty five Years; but *Peter* went up to *Rome*, by occaſion of *Simon*: This *Simon* was by Nation a *Samaritan*, of the Town called *Gathnin*; he was named *Shimeon*, but *Peter* changed his name, and called him *Simon*. And when *Peter* entred into *Rome*, he found a Dog at the gate of *Simons* houſe, and ſaid unto him, Go in, ſignifie unto *Simon* that *Shimeon* is come to the gate. Again, *Simon* ſpoke in the Ear of an Oxe, and it was parted in two; but *Peter* revived it. Moreover, ſome of his followers deſired him to work ſome ſign in the ſight of *Shimeon*, and it ſo fell out, that they met with a certain dead man, the ſon of *Cyprianus*, one of the Magiſtrates of the City, and *Simon* approached the Bier whereon he was carried, and ſpoke many things aloud, and with a low voyce, but the dead man was not raiſed; yet *Peter* immediately drew nigh, and cryed with a loud voyce, and ſaid in the Name of Jeſus Chriſt who hath been crucified, Ariſe from the Bier; and with theſe words, the dead man was reſtored to life: Whereupon, the *Romans* roſe up to ſtone *Simon*; and when he made ſhew as if he were aſcending into Heaven, *Peter* rebuked the Devils, and they forſook him, ſo that he fell down and dyed, as we ſaid in the firſt occaſion. And when *Peter* had governed the Church of *Rome* for the ſpace of Twenty five Years, *Nero* commanded that he ſhould be crucified with his Head downwards; he eſtabliſhed

Biſhop

Biſhop in his place *Elius*, whom the Apoſtle mentioneth in his *ſecond Epiſtle* to *Timothy*; and after him, ſucceeded *Clemens* for Nine Years: And near the time that *Peter* was to be crucified, the *Romans* urged him by many perſuaſions, That he would write a Goſpel unto them; but he did not incline to their perſuaſion, leſt that the Goſpel of *Matthew* being already written, it ſhould be thought it had been diſpleaſing to *Peter*, had he written another, but he perſuaded *Mark* to write unto them the deeds of our Lord, his Objections and Replies; whereof he omitted many, and chiefly took care with much diligence to write thoſe things which concerned *Peters* denial, and it is poſſible, that *Peter* himſelf excited his diligence in that particular; and becauſe *Simon* had Preached there, that our Lord had not aſſumed a Body, he therefore took care to write of ſuch things as concerned his Humanity: And after *Mark* wrote a Goſpel in *Rome*, he immediately went to *Ægypt*, and Preached there, and Eſtabliſhed a Church in *Alexandria*, *Mark* therefore is ſetled in a SEE. We are further to know, That there were Evangeliſts of the Twelve, and of the Seventy and two, according to the number of the Apoſtles and Evangeliſts; but after the Apoſtles departed this life, their Diſciples carefully examined them, and choſe out of them four Goſpels, which the Church retained, becauſe they obſerved them to be agreeable and true; and finally, becauſe they were willing to prohibit men from uſing multiplicity of Books: becauſe they agreed in the ſame mind, they ordered the Apoſtles to begin and end, as the top and foundation; the other Evangeliſts they placed in the middle, to the intent they might honour the Seventy and two. They took Two Evangeliſts out of the Twelve, and Two out of the Seven-

Seventy and two: Others ſay, that this Inquiſition, or Examination, was made in the dayes of the Apoſtles, and that they choſe two Goſpels of their own, and two of the Seventy and two, which they ordained to be read in the Church.

CHAP. III.

WHerefore did not *Mark* write the Acts of Chriſt one after another, as did *Luke*? We ſay, That St. *Mark* did not write thoſe things that were firſt done, in the firſt place, nor every thing as they ſucceeded one to another; but after the example of *Matthew*, obſerving that order wherein they ſeemed to adhere one to another, whether they were words or actions; to the intent, that ſo far as it was poſſible, there might be found an harmony and agreement between them, but not ſo as to be an exact Hiſtory of things done, but Doctrine uſeful to Religion: He did not write concerning Genealogies, becauſe he obſerved they were ſufficiently Treated of by *Matthew*.

CHAP. IV.

THere are in *Mark* Six Parables and Similitudes, Twenty and two Miracles, and Sixteen Teſtimonies, which he produced in confirmation of what he ſaid.

MARK,

MARK, Chap. I.

The Beginning of the Goſpel of Jeſus Chriſt.

THE beginning of the Goſpel was *Baptiſm:* Moreover, *Baſilius* and *Philoxenus* ſay thus, That St. *Mark* firſt uſed the word *Evangelium*, or Goſpel; and that Baptiſm was the beginniug of the Goſpel. Others ſay, That the beginning of the *Evangelium*, which is good Tydings, is the Baptiſm of Chriſt, as bleſſed *Mark* ſaith; and inaſmuch as he ſaith, *The Beginning of the Goſpel*, he ſheweth, that he was the firſt that gave the name of *Evangelium* to a Book. Moreover, foraſmuch as *Evangelium*, or *Goſpel*, is by interpretation good Tydings, and Chriſt, before his Baptiſm, did neither Preach nor Evangelize; but after he was Baptized and Tempted, he immediately Preached, *Repent, the Kingdom is at hand*, as *Matthew* and *Mark* have written. Moreover, from his Birth to his Baptiſm, he was governed by the Law, and from his Baptiſm by ſuch a new Adminiſtration as comported with the New Teſtament. Again, before his Baptiſm, he performed no Miracle, nor delivered any Doctrine, otherwiſe than by Queſtion and Anſwer in the Temple, when he was Twelve years old, as *Luke* ſayes. Moreover, thoſe things which were from his Birth to his Baptiſm, are not to be reputed as of the Goſpel, though they have relation thereunto, and are compiled therewith, that we

might be taught after what manner were his Conception and Birth: Nor were it possible that we should be capable of receiving the Doctrine of the Gospel, if we had not first learned where and how he was born; whereas in those Years, from his Birth, to his being Thirty Years of Age, he satisfied the Obligation of the Law of Nature, and the written Law; then he applied himself to frame a Module of a new World in his Baptism, and to Preach the Gospel of the Kingdom of God. And forasmuch as *Mark* knew that Baptism was *the Beginning of the Gospel*, and that our Lord thence took his Commencement in the new Administration, he wrote in the beginning of his Book thus, *The Beginning of the Gospel.* And if it shall be Objected, Wherefore did the other Evangelists begin higher than his Baptism? It is plain that *Matthew* wrote so, that he might make it appear unto the *Hebrews* to whom he wrote, That as the Prophets had before written, that Christ should spring from the Lineage of *David*, so he did then spring thence; and *Luke*, that he might bring them into Contempt who unskilfully undertook to write the Histories of deeds, and *John*, that he might write concerning the Divinity of Christ, for that the other three omitted it, lest it should be concealed, and Christ be reputed but a meer man; for these three causes, they took their rise so high, and not for that his Conception, his Birth, his Circumcision, *&c.* were of the Gospel.

The Son of God. He calls Jesus Christ *the Son of God*, and not the Son of Grace, as say the *Nestorians*, for we are the sons of grace; and that *Mark* doth not here call Jesus Christ the Son of Grace, but the Natural Son of God, is evident from that which the Apostle said to the *Philippians* in an Epistle, *Let this mind*

be

be in your ſelves which was alſo in Chriſt Jeſus, who being the likeneſs, thought it not robbery to be equal with God, but evacuated himſelf of reputation, and aſſumed the likeneſs of a ſervant, and was made in the likeneſs of the ſons of men, and in faſhion was found as man, and humbled himſelf, and became obedient even to death, even the death of the Croſs; wherefore God hath exceedingly exalted him, and given him a Name more excellent than all names, That at the Name of Jeſus every knee ſhould bow, &c. Let the *Neſtorians* and *Calcedonians* be demanded, Who is he who ſo evacuated himſelf, and aſſumed the likeneſs of a ſervant, Man, or the word God? Divine Nature, or Nature Humane? for Man and Humane Nature, were already evacuated, and ſervants, wherefore this is the ſenſe of the words, that the word God evacuated himſelf; and obſerve, that the word God, who evacuated himſelf, and aſſumed the likeneſs of a ſervant, doth he call Jeſus Chriſt, and to him is attributed Subjection, Obedience, and Death, and the Croſs, and to him is attributed Exaltation, and the giving of the Name of God, which is more excellent than all Names. And foraſmuch as the Apoſtle ſaid concerning the *word God*, that he evacuated himſelf, theſe are evident Demonſtrations,

Firſt, That he being God, by Nature was incarnate, and made Man of his own will, without being changed from being God.

Secondly, That being equal in Nature with the Holy Ghoſt and Giver thereof, and having a natural Holineſs, he took upon him to be anointed and ſanctified by the Holy Ghoſt as he was Man; for being made Man, he ſuffered natural and animal Paſſions, but not culpable; Hunger and Thirſt, Sleep and Death, did he taſte for us: And,

Thirdly, That being called by eminent and exalted Names, to wit, *Lord* and *God*, and *Omnipotent*, and other the like; ſo that whatſoever he had, did as naturally belong unto him, as to the Father, and the Holy Ghoſt, as having life of his own nature, having power over all things, and having glory due unto him from all things, yet it is ſaid, *That it was given him of the Father, and that he received it from the Father.* And this moreover, *for that he was evacuated, and made man.* And theſe were Demonſtrations of his Exinanition, that he vouchſafed to be called by humble and inferiour names, as *of Man*, *Son of Man*, and *a Stone.* Moreover, it is certain, That the word *God*, who was the natural Son of God the Father, is called Chriſt, and not the Son of man, who was of *Mary*; for *David* ſaith, *That thy Throne, O God (is) for ever and ever; a right Scepter is the Scepter of thy Kingdom; thou haſt loved righteouſneſs, and hated iniquity; wherefore God, thy God, hath anointed thee with the oyle of gladneſs above thy fellows.* It is therefore clearly underſtood, that he whom he calls *God*, and of whom he ſaith, *Thy Throne, O God, for ever*, is the ſame whom God the Father anointed, and not the Son of Man, who was of *Mary*. Furthermore, foraſmuch as he ſaith, *That he anointed him above his fellows*; that is to ſay, more than all they who were anointed by the Holy Ghoſt, becauſe they ſtood in need of anointing, and were anointed by the Holy Ghoſt; but the word *God* was anointed, and ſanctified by the Holy Ghoſt, not being in want thereof, becauſe he was equal with the Holy Ghoſt, and had a natural Holineſs, and was full, as St. *John* ſaith, *of his fulneſs have we all received*; but becauſe he was made man, he received the Spirit, and his anointing, and his holineſs, that by his Mediation

he

he might give us the Spirit to anoint and ſanctifie us, for that this word was anointed and ſanctified by the Spirit, becauſe he was ſent into the World, and was made man, is manifeſt from that which he ſaith of himſelf, *Say ye of him whom the Father hath ſanctified, and ſent into the world, thou blaſphemeſt? becauſe I ſaid unto you that I am the Son of God*; for it is certain, that he who was ſent from God the Father into the world, was *God the word*; and he who was ſent, was ſanctified by the Spirit; that the word *God* is called Chriſt, becauſe he was made man, St. *Paul* ſaith, *But to us there is one God, the Father of whom (are) all things; and one Lord Jeſus Chriſt, by whom (are) all things; and one Holy Ghoſt, in whom (are) all things.* Moreover, he ſaith of Chriſt, that all things were made by his hands, by whoſe hands therefore ſaith *Paul*, that all things were created, whether by the hands of the Son of man, who was begotten of *Mary*, or by the hands of the word God, as *John* ſaith, *All things were made by him*; and the ſame word, *by whom all things have been created*, doth *Paul* call *Jeſus Chriſt.* It is evident therefore from theſe premiſes, that *Mark* calls the Natural Son of God the Father, who was incarnated, and made man, by the Name of *Chriſt*, and not the Son of man, who was born of *Mary*, who was the Son of Grace, as ſay the Hereticks:

As it is written in Iſaiah the Prophet, behold, I ſend my Angel: That is to ſay, he produceth this Teſtimony, to prove, That the Beginning of the Goſpel, is the Baptiſm of Chriſt; for this Allegation, *Behold, I ſend my Angel*, is written in *Malachi*, and not in *Iſaiah*; but others ſay, that it was alſo written in *Iſaiah*, and that it is loſt: Others ſay, That this Goſpel was Tranſlated out of the *Roman* Language into the *Greek*, and out of the

the *Greek* into the *Syriack*, and that the Interpreters miſtake put *Iſaiah* in the place of *Malachi*. Others, That in the Book of *Diateſeron*, which is preſerved in *Alexandria*, and was written by *Tatianus* the Biſhop; as alſo in the *Greek Goſpel* and the *Harkalian*, it is written in the Prophet, without expreſſing what Prophet. Others ſay, that this Quotation hath reference to the *voyce of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtrait*; for *Iſaiah* ſpeaks after that manner, but not to this, *Behold, I ſend my Angel*; for the Evangeliſt was not curious as to the exactneſs of his Narrative, according to the cuſtom of a Book wherein a Subject is Treated of at large, but wrote after an ordinary manner, according as other Divine Writers have done after this ſort, all the people ſaw the Voyces and the Lightnings; whereas it is known, that Voyces cannot fall under the ſenſe of ſight. Again, a Bullock or a Lamb, whoſe Ear is cleft, or wants a Tayle, whereas a Bullock hath no Tayle: In like manner, it is ſaid, *My hand kiſſed my mouth*; whereas the mouth did kiſs, and not the hand. So *Mark* ſets down that of *Iſaiah*, then this, *I ſend my Angel*; and after this, *The voyce of one crying*; not diſtinguiſhing, to which of the two ſayings he referred the Quotation out of *Iſaiah*.

The voyce of one crying: Wherefore is *John* called a *voyce*? becauſe Chriſt is called the *word*, and a word without a voyce or writing, is not known; therefore very aptly is *John* called *a voyce*, becauſe with his voyce was Preached the onely Word.

Prepare the way of the Lord. The way and path, he calls the coming of Chriſt, Prepare your minds and thoughts againſt the coming of Chriſt.

John was in the wilderneſs. He calls the Wilderneſs, the

the desolate passage from Earth to Heaven. By Baptising and Preaching, he signified that the destruction of Mortality was to be destroyed. By his cloathing of Hair, he signified Repentance. By the Girdle about his Loyns, and the Band upon his Bowels, he denotes the sensitive and intellectual Faculties, and Continency from an exorbitant Appetite, which in Prosperity is exuberant. By the winged Locusts, the seed of the Just to meet the Lord. By the sweetness of Honey, the sweetness of the Blessings which come from our Lord, of higher value than Jewels. Moreover, Honey signifieth the purging of the World from the rust of sin, for Honey is of a cleansing Nature.

כור דיהוד *The Region of Judæa.* That is to say, a place of Towns or Villages. The Garment of Camels Hair, signifies the meanness of his Apparrel, and his Poverty; for he was not cloathed with Wooll, but with course Hair.

The time is accomplished, and the Kingdom is at hand. That is to say, the time of the shadows of the Law, and the fulfilling of Mysteries and Types is at hand; the Kingdom of God he calls here, the Gospel and Grace.

A certain man with an unclean spirit. He calls the Devil unclean, by reason of the unclean deeds he frequently acted by him in whom he dwelt.

Art thou come to destroy us? He hints two things: First, Their fear of our Lord which possessed them from the victory had against them in the Wilderness. Secondly, Their wickedness, in respect that the delivery of that man out of their power who was their Captive, was reputed their loss.

I know thee who thou art, the Holy One of God. He speaks unto him as unto a holy man, and not as perswaded that he was God.

And

And when they had found him, they ſaid unto him, all men ſeek thee. This laying *all* in this place, is like to this. Jeſus looked upon her with *all* the Earth, and *all* the Nations round about me, and *all* they who came were Thieves and Robbers.

See thou ſay nothing to any man. He prohibited them who were cured, to publiſh the ſame, leſt he might be ſuppreſſed by the *Jews* as a vain-glorious perſon, for he knew that the Miracles which he did were not to be concealed. When he performed Miracles before the multitude, he gave no command that they ſhould not publiſh them, as in *Kotna*, and when he multiplied the bread; but as touching the matter of *Lazarus*, he forbade his own followers to publiſh it, as he did alſo concerning this Leprous man, the Paralytick, and the blind men. And we ſay, that among the Multitudes, he openly wrought Miracles, to the intent that he might draw them to faith in him, and did not prærequire from them faith in him, as he did amongſt his own followers; for when he changed Water into Wine, he did not firſt of all take the Suffrages of the company to acknowledge whether he were able to do it or no, as he did in the caſe of the Leprous perſon, the Paralitick and the blind men, whom he did not cure, until they had confeſſed that he was God.

As Moſes commanded for a teſtimony unto them. He commanded the Leprous perſon to offer an Oblation, that he might manifeſt the agreement of both Teſtaments. Secondly, That he might ſhew that there was one giver of them both, although the firſt was the Doctrine of Babes, and ours of Perfection. Thirdly, That he might declare, that this of God was not contrary to that of the Law, ſo that they needed not to ſuppreſs this for the other.

CHAP.

CHAP. II.

They lifted up the Roof. By Art they found out a way to lift up the Roof of the Houſe, and eaſily to let down the Bed in ſuch manner, that neither the Timber nor Duſt might fall upon them, as many in theſe dayes have the cunning to do the ſame.

A new piece of Cloth. That is to ſay, the new Doctrine of the Goſpel. *An old Garment*, the old Doctrine of the Law. *New Wine*, the Truth of the Goſpel. *A new Garment, and new Bottles*, are thoſe who receive the Goſpel. *Old Wine*, the Doctrine of the Law, and their Traditions. And the *old Garments*, and the *old Bottles*, are the *Scribes* and *Phariſees*. By theſe things, he teaches and declares, That it doth not belong to the Preachers of the New Teſtament, to miniſter to the things of the Law.

And the Diſciples pulled the Ears of Corn. That is to ſay, they rubbed the Ears, and did eat. The *Phariſees* accuſed our Lord for two cauſes; the firſt, that it was the Sabbath day; the ſecond, that the Law did not permit the eating of any new increaſe, until an oblation were made at the Altar.

What David did when he was in need, and they who were with him, how he went into the houſe of God. Becauſe there was a great Teſtimony concerning *David* that he was righteous, our Lord reproves them by his practice, ſhewing that *David* was not blamed; nor were his Diſciples worthy of blame, for pulling the Ears of

Corn, being conſtrain'd by Hunger. He who took the Bread was righteous, and he who gave it was a Prieſt, and he was not blamed, though it was not at all lawful for him to eat thereof, but onely for the Prieſts; therefore this hath been known of old, that the Commandments of the Law ought to be meaſured by the exigency of nature, and he doth naturally find out their parſimony.

Matthew. The Prieſts in the Temple diſpenſed with the Sabbath. That is to ſay, by Sacrifices, and Sprinklings, and Incenſe, and Lights, all which did require labour. Again, for that every day there was offered one Lamb in the Morning, and another in the Evening; and on the Sabbath-day two in the Morning, and two in the Evening; and the Shew-bread was Baked, and put upon the Table of Shew-bread.

Mark, when Abiathar was High-Prieſt. In *Samuel* it is written, *That Ahimelech went and brought the bread to David.* And *Mark* ſaith, *That Abiathar his ſon gave (it.)* Some ſay, That *Ahimelech* the High-Prieſt did not go and bring it forth, but that he commanded as the *Senior*, and *Abiathar* gave it into his hands; for it would have been a ſhame for the High-Prieſt to have performed ſuch a ſervice, but he commanded his Son, and he went and brought it forth, after his Father had required that he ſhould exerciſe the Function of a Prieſt, and therefore *Mark* mentions him. Others ſay, That there were two High-Prieſts, as in the Genealogy of Miniſters, *Ahimelech* and *Abiathar*, as *Nadab* and *Abihu*, and *Eliezer* and *Ithamar*, and *Hophni* and *Phineas*. Others ſay, That as there were two Brethren *Abiah* and *Zachariah*, ſo were *Ahimelech* and *Abiathar* his ſon.

CHAP.

CHAP. III.

AND he impoſed on them the name *Beni Regeſch*, which *Regeſch* is expounded by the *Hebrew*, to be רעמי *Thunder*, בני רגש That is to ſay, ſuch as give the ſenſe of Divine knowledge unto men by their Preaching, which is heard plainly like Thunder by every one; or the Sons of the Goſpel are underſtood by בני רגש Alſo our Lord is to make his laſt manifeſtation of himſelf in Lightning. Lightning and Thunder have affinity one to the other, even as by the opening and breaking of a Cloud, by reaſon of Exhalations therein impriſoned, much Rain hapneth; and when the voyces of Thunder, and Commotions of Earthquakes are heard, Fire flaſhes from them, as ſparks from the colliſion of Steel; ſo alſo is it here, becauſe our Lord is called *Lightning*, his Goſpel is called *Thunder*, which denounceth good things to come. And *James* and *John* are called *Beni Regeſch*, viz. *Sons of Thunder*; that is to ſay, *Sons of the Goſpel*, by reaſon of the perfect love of the Goſpel towards her Sons, whereby they are governed and preſerved, as Children by their Mother; and ſhe alſo is honoured by them, as a Mother by her Children. Others ſay, That *Regeſch*, by the voyce *Thunder* and *Tumult*, doth denote many things. *The Sons of Thunder*, that is to ſay, *Sons of the Goſpel*. Others, *Beni Regeſch*, בני ראוי that is to ſay, for that they did all perceive by Myſteries.

Which are the Sons of Thunder. That is to ſay, Ye who now perceive onely in Myſteries, when

Corn, being constrain'd by Hunger. He who took the Bread was righteous, and he who gave it was a Priest, and he was not blamed, though it was not at all lawful for him to eat thereof, but onely for the Priests; therefore this hath been known of old, that the Commandments of the Law ought to be measured by the exigency of nature, and he doth naturally find out their parsimony.

Matthew. The Priests in the Temple dispensed with the Sabbath. That is to say, by Sacrifices, and Sprinklings, and Incense, and Lights, all which did require labour. Again, for that every day there was offered one Lamb in the Morning, and another in the Evening; and on the Sabbath-day two in the Morning, and two in the Evening; and the Shew-bread was Baked, and put upon the Table of Shew-bread.

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Which are the Sons of Thunder. That is to ſay, Ye who now perceive onely in Myſteries, when

the Reſurrection ſhall be from the Sepulchre, the time will come, that your Words ſhall be Preached through the whole World, as with Thunder.

And his Kindred heard, and came out to take him. He calls the Sons of *Joſeph* his Kindred, becauſe they obſerved that he wrought mighty Works, and that the Multitudes cryed out againſt him, they were deſirous to pacifie them.

He is gone out of his mind. His Kindred had mean Thoughts of him as yet, that peradventure he was vexed with a Devil, or elſe they uſed ſome craft, that they might pacifie the Wrath of thoſe who were enraged againſt him, and that they might keep him amongſt themſelves.

He hath Beelzebub, and by the Prince of Devils doth he caſt out. Whence did the *Jews* learn the name of *Beelzebub*, and that he was the Prince of Devils, ſince that it is not written in Books, that he is the Prince of Devils? We ſay, That they learned this from their familiarity with Devils, by reaſon they were ſubjected unto them by Sorcery. They declared unto them the names of the Devils whom they worſhipped, and who was their Prince. Men ſay, That the Devil had not gone out at any time, unleſs he had ſubſtituted another in his place, or unleſs many had come and tormented him.

CHAP. IV.

And a Sower went out to ſowe. He calls himſelf by the name of *Sower*. By the *Seed*, he means his Goſpel.

The way ſide. He calls the obdurate Soul, which is not perfectly taken with the fear of God.

The Fowl, i. e. the Devil.

He who hath ears to hear. That is to ſay, They who have pure Thoughts, and do determine of, and mind ſuch Things as theſe, and not the Doctrine of the *Phariſees.*

To you it is given to know the Myſtery. That is to ſay, The Goſpel which was hid in Times paſt, and by which hath been revealed the Reſurrection and Immortality, which he calls the Kingdom of God.

So is the Kingdom of God: As a man who caſteth ſeed on the ground. He calls Earth, the Souls and Hearts of the Faithful, wherein he ſowes the Goſpel, as alſo his Diſciples after him.

And ſleepeth, and riſeth in the night. Night and day, he calls the time of his Aſcenſion, and laſt manifeſtation of him.

And the ſeed increaſeth and groweth. That is to ſay, The Goſpel is magnified, and flouriſheth. And obſerve, That he doth not ſay that they do make it riſe, but that the Seed riſeth; thereby ſhewing, that it is not by conſtraint, but by the power that is placed in us, that vertuous diſpoſitions do ſpring up in us as Seeds

Seeds which increaſe and ſhoot up. And in like manner, it is of our own Will, that evil diſpoſitions do ſpring up in us.

He knowing not how. It is not ſaid of himſelf, that he did not know; *For he is the wiſdom of the Father, as the Father knew him, ſo he knew the Father, according to what he ſaid.* If therefore he knew the Father, as the Father, as the Father knew him, how could he but know the Seeds growing and increaſing? He ſpeaks therefore after the manner of Plow-men, for they having once caſt the Seed into the ground, they take no more pains about it, for it ſprings up and increaſeth: So we have it in the power of our own Will to increaſe in vertue. Do ye alſo ſowe, and teach all men, and do not trouble your Thoughts about the increaſe, more than the Plovv-man doth; for it is God that brings the Seed to perfection. Again, This of his *knowing not*, is thus to be underſtood, That the Seed, vvithout his further labour, arrives at perfection, by Divine povver and operation.

The Earth produceth fruit of her ſelf. As if a man ſhould ſay, I have ſovved the Seed of the Goſpel in mens Souls, and it aſcends unto Heaven; it is of Men, and of the power which is in them, that the fruits of Vertue may bud forth by this Goſpel.

Firſt the blade, then the ear, and afterwards the full Corn. So alſo, Men firſt receive the Preaching of the Goſpel, and afterwards exerciſe Vertues, and at laſt are promoted by their Vertue, to the higheſt pitch of excellency, and arrive to the ſtature of the perfect. And it is thus ſaid, becauſe they do not all in the ſame order riſe in perfection, but firſt of all thoſe few who are ſubject to the Goſpel, and then by degrees many, who

all

all are to come to ſuch perfection, as that they may yield the fruits of Religion.

And immediately he brings the Sickle. Even as when the Corn is full ripe, it is reaped and gathered into Barns; ſo alſo, Men when they arrive at the higheſt pitch of Vertue, they are to be exalted above the Heavens, and to be Careſſed with the delicacies in the Kingdom.

As a grain of muſtard ſeed. He ſpeaks concerning the plenty and abundance which is to follow Preaching.

So that the Fowl might lodge under the ſhade thereof. Some Men raſhly ſay, That the Devils are here called Fowl, as having need to be hidden under the ſhade of the Goſpel; and do not take notice, that the Devils are reſerved to Darkneſs and Torment, and not to be hidden under the ſhade of the Goſpel. Others ſay, That the Angels are here called Fowl. Others, That Kings and Princes are called Fowl.

And there was a great Whirlewind. It is probable, That his own Veſſel onely was toſſed with the Waves.

And the Winds, and the Waves, fell upon the Ship. That he did not awake with all this Tempeſt, was an effect of his Divine Providence.

CHAP.

CHAP. V.

HE *ſaid unto him my name is Legion.* *Legion* is as we ſhould ſay, a great company of Men in Arms. According to this, the Legions went out of the Land of *Macedon*, whereby is ſignified many Bands of *Grecians*. Others ſay, That *Legion* in the *Roman* Tongue, ſignifieth the number of Ten thouſand. Others ſay, An Hundred and forty thouſand, or Fourteen Myriads. Others, A Thouſand onely; but the firſt is thought the true Computation: But however it be, this ſheweth, That they were many; for this nature is ſubtile, and is not incumbred with a body; neither doth heat take place in them, as in bodies; for they who are Tempted of Devils, have leſs ſtrength than they, and this is ordered by the Providence of God; otherwayes, one Devil would deſtroy all Mankind. And it hath been ſaid, That the Devils do for the moſt part reſide in the Wilderneſs, and that ſome of them are permitted to be amongſt Men, for Tryal of their Liberty, and that the power of God might be made known in them. Some Men do prevaricate, and ſay, That there is not any Providence over Things that are viſible, for that Ten thouſand Devils have dominion over one Man: Againſt whom we can reply, for a general Providence is here manifeſt in this, That one Man is preſerved from the Tyranny of Ten thouſand Tyrants and Potentates, whereas one of them were able to deſtroy Thouſands, and Ten thouſands, if he had permiſſion from God.

Send

Send us into those Swine. Inasmuch as they perswaded our Lord to permit them to enter into the Swine, it is apparent, that not so much as vile Swine are left out of the care of Providence.

And he began to preach in the ten Cities. This was a City, whose Inhabitants were gathered from Ten Cities; or it was a City, whereunto were subjected Ten Cities, as that of *Kiriath-Arba*, that is to say *Hebron*, which had dominion over four Villages: Or, it was the Head or Mother of Ten Cities, according as they call a City, a *Metropolis*; that is to say, Mother and Governess of other Cities.

CHAP. VI.

IS *not this the son of Mary?* He calls him the son of *Mary*, as if he were descended from *Joseph*; and *Carpenter*, in respect of *Joseph*'s craft, who was his reputed Father.

There is not a Prophet despised. That is to say, as *Moses*, who was reproached by those of his own generation and people; and *Jeremiah*, by those of his own City. In like manner, the people of *Nazareth* here desire to vilifie new Things in respect of old.

And he could not do there a Miracle, no not any mighty Work. That he could not do a mighty Work, doth not denote a defect of his power, but the Wickedness of their mind; and it is like the expression of *Jeremiah*, *The Lord cannot spare you any more, by reason of the wickedness of your doings.* And like this saying, *For two things that are immutable, the Lord can-*

not lye, and the Son cannot do any thing of himſelf.

Save a ſtaffe onely. *Matthew* ſaith, Ye ſhall not take ſo much as a ſtaffe. Our Lord hints, Ye ſhall not take from others unto whom ye are to go, any thing, leſt they may think that ye are ſent as if it were to Trade, and he gave to underſtand that he would ſupply whatſoever they wanted; therefore this paſſage of *Mark* is not contrary to that of *Matthew*, for that both of them are to be reconciled thus. From others ye ſhall take nothing, leſt ye be eſteemed covetous; but they were not forbidden to take from their own houſes, becauſe they were to make uſe of ſuch things in the way, *a ſtaffe* to ſuſtain them, *ſandals* or *ſhooes* for the hardneſs of the Way and Thorns; becauſe *Matthew* had been before a *Publican*, and had experimented the rigid paſſion of covetouſneſs, he therfore endeavors now to alienate them therefrom, and therefore he commanded them, That they ſhould not take ſo much as *a ſtaffe*. Others are of opinion, That by both they are prohibited from *a ſtaffe*, and they read this אלא which *Mark* uſeth, for אלא which is interpreted אפלא *neither*; ſo that the ſenſe is to run thus, *Neither ſo much as a ſtaffe.*

Others, *ſhake off the duſt.* Duſt is declarative of labour.

Others, *ſhake off the duſt*, in demonſtration of the earthlineſs of their minds, and that they were to periſh utterly; for truly the Wicked periſh in the Whirlewind of their Iniquity, and labour in the Duſt of their Miſery.

Others thus, *ſhake off the duſt.* That is to ſay, in Token of the pains taken in their behalf; and that becauſe the *Jews* would not be perſuaded to receive advantage

vantage by the labour of others, they have fitted themſelves to a ſevere Judgment.

In Teſtimony againſt them, as a ſign of their guilt.

And they anointed the ſick with oyle. That is to ſay, whereſoever they Travelled in *Judæa*, they carried with them that Oyle which had been bleſſed by our Lord, and cured the ſick: Others ſay, That whereſoever they went, they took the Oyle that belonged to the Houſe, and bleſſed it in the Name of Chriſt, and anointed the Sick therewith.

For Herod was afraid of John, and conſerved him. That is to ſay, for that he did not give him to be put to death, or for that he obſerved his counſel, the Priſon wherein *John* was ſlain, as *Matthew* ſaith, was called Μαχαιρον, and in the *Arabian* Language is interpreted by the word מיטבקן *Mutabikon*, which in the *Syriack* Tongue ſignifieth a *Sword* or *Knife*.

And they ſate down by hundreds, and by fifties. That is to ſay, in one Rank an Hundred, and in another Fifty.

CHAP. VII.

EAting *bread without waſhing their hands.* The *Jews* accuſed his Diſciples, for that they did eat bread before they waſht their hands; all the *Jews* and *Phariſees, except they waſh their hands curiouſly.* That is to ſay, the Prieſts and the Elders by way of Tradition, commanded that before they eat bread, they ſhould very well waſh their hands. *And things bought out of*

the market, unleſs they be waſht, they eat not, and many other the like things: That is to ſay, the *Jews* had four kinds of waſhings.

The firſt wherewith they waſhed, that is to ſay, wherewith they cleanſed their bodies by reaſon of Nocturnal pollution, and of the touching of dead Carcaſſes, and ſo forth.

The ſecond was, That which they uſed ſeven dayes before the Paſſeover, *to wit*, the wrenſing of all their Utenſils with Water, as for purification, from the veſſels of Gold unto veſſels of Earth, and Woollen Cloaths.

The third was, That which was uſed by ſome of them when they dipped in Water from morning to morning their neceſſary veſſels which were of daily uſe, as Pots and Cups, and Kettles.

The fourth was this, when they invited any of the *Scribes* and *Phariſees*, and men of Note, they waſhed with Water in honour of them, the Beds and Chairs, and veſſels of Braſs, and whatſoever veſſels they uſed in the ſervice, all theſe our Saviour abrogated, he ſpake here alſo concerning the waſhing of hands.

For from within the heart proceedeth evil thoughts; and not from the waſhing of hands, or cups, or pots. What he ſaith of the heart, he means concerning the ſoul, becauſe the heart is the lodging of the Soul, and there ſhe forms all her cogitations, according to what is ſaid, *My heart and my fleſh praiſe the living Lord.* And we bear our hearts in our hands, and it is reputed a people which hath erred in its heart.

Laſciviouſneſs. That is to ſay, Fornication above Nature, which is committed by ſalacious and libidinous perſons.

An evil eye. This doth denote the envious and wicked.

And entred into a certain house. Not that he hid himself for fear, but first that the *Jews* might not think that he loved the *Gentiles* more than them. Secondly, Forasmuch as he was to work a Miracle on the daughter of the *Canaanitish* Woman, that it might not be thought he was a lover of Glory.

And this Woman was a Gentile of Phinicia of Syria. That is to say, the Region of *Phinicia* called the second *Syria*, which is placed between *Euphemia* and *Shisar*; but the first *Syria* is *Antiochia* unto *Judæa*: and of these, and others of the like name, have we written at large on the Epistles.

And he came unto the Sea of Galilee, to the confine of Decapolis. That is to say, to *Banis*.

And they brought unto him one that was deaf and dumb. That is to say, he had two infirmities, for he was deaf, and could not speak; he was dumb, and could not hear. Two of the organs of his senses were defective, his Ears and his Tongue.

And they besought him to put his hand upon him. That is to say, as he had done to the rest of those whom he had cured and restored.

And he took him aside by himself from the multitude. For three Reasons, he did not cure him before the multitude.

First, That he might not be thought to have affected glory.

Secondly, That he might convince those who had seen the Miracle which he had done, and yet cast Calumnies on Faith in him, that he sighed even for them.

Thirdly,

Thirdly, That he might teach us, that when we perform good Works, we ſhould rather hide them, than hunt after vain glory, by expoſing them to open view, and to publick fame.

And put his finger into his ears, and he ſpit, and touched his tongue. Inaſmuch as he did ſpit, and touched his Tongue, he ſhewed, That he was altogether of the ſame maſs with *Adam*, of the duſt, and that he inſpired into him a living ſoul. And in putting his fingers into his ears, he ſignified, That it was he who created the Senſes, and eſtabliſhed the Members of Children in the Womb. *My Father, ſaith he, worketh until now, and I alſo work.* In three Things Chriſt delayed the Cure of this deaf man, *In that he led him aſide: In that he put his fingers into his ears:* and *In that he did ſpit, and touch his tongue*; for he was able to have granted him Health in a moment: For if the *Reſurrection be in the twinkling of an eye?* as *Paul* ſaith, he might with more eaſe have wrought the Cure of one man, but he delayed it for three Reaſons.

The firſt was, That the deaf man might perceive that his Cure was not wrought all at once, but by little and little.

Secondly, That the Miracle might be the more magnified, and not be eſteemed a fancy.

Thirdly, That he might confirm his being made Man, and that the Myſtery of his Diſpenſation might not be thought a phantaſie, as the *Phanaticks* ſay; for this cauſe *Mark* was the more careful in this matter, that he might eradicate from the perſuaſion of the *Romans* the doctrines of *Simon*, for he ſaid that his Diſpenſation was in fancy. Moreover, He touched the Ears and Tongue of the dumb man, leſt the *Jewes* might ſay, That he nicely avoided the afflicted and diſ-

eaſed,

eaſed, and that therefore he did not touch them.

And he looked up to heaven. He looked up to Heaven, that he might aſcribe to his Father what he had done, and that he might convince thoſe who ſaid he was an enemy to God.

And he ſighed. Firſt, by reaſon of the hardneſs of their hearts, who ſaw the Miracles which he wrought, and did not believe. Secondly, becauſe there were ſome amongſt them, who did not onely not believe when they ſaw the Miracles which he did, but alſo crucified him. Thirdly, as a Shepherd, who ſighs for his loſt ſheep; and as a Mariner, for his ſhip that is loſt. Fourthly, by reaſon of Humane Nature, which until then, was humbled, afflicted, and brought into ſubjection. Fifthly, by reaſon of the captivity of our nature by the Devils.

And looking up to heaven, he ſaid unto him Ephphatha. He did not open him by prayer or ſupplication; but as *in the beginning, he commanded the light, and it was made:* And if any one ſay, That in the Beginning the Father commanded the Creatures that they ſhould be made; We anſwer, That there was the ſame Commandment of the Father, and of the Son, and of the Holy Ghoſt, as it is written, *That by the word of the Lord the heavens were made.*

And ſtraightway his ears were opened. This was the operation of God, who, ſo ſoon as he commands any thing, it is perfectly done, according to that he commanded, and they were, and he commanded, and he aroſe; wherefore from hence, That he commanded, and it was done, we underſtand, That Chriſt, who is God, was made man.

And he charged them, that they ſhould tell no man thereof. For he abſtained from vain glory, nay rather, he

he Taught how to ſhun it, and this which he ſaid: *And he charged them*, being of the plural number, whereas there was but one deaf man which he Cured, muſt be taken in this ſenſe, That he joined this deaf man with others whom he had Cured; or he charged this deaf man, together with the multitude there aſſembled, *That they ſhould tell no man.*

CHAP. VIII.

And he came to Bethſaida, and they brought unto him a blind man. That is to ſay, That they might Tempt him as his Friends.

And he took him by the hand, and led him out of the town. Wherefore he led him out, hath been ſpoken unto by us concerning the deaf man.

And he did ſpit on his eyes. This, in like manner, have we explained before.

And he asked him, Doſt thou ſee any thing? That the blind man might be confirmed concerning his Cure.

I ſee men like trees, walking. The word *walking*, is to be referred to *men*, and not to *trees*, according to that, *All the people ſaw the voyces, and the lightnings, and the Prieſts accompanied them in the way, and they flew.* It had been an eaſie thing for him in the twinkling of an eye to have Cured him, but he prolonged his Cure, that the blind man might be more ſenſible thereof. And that this Miracle might be confirmed, and that the Humanation of Chriſt might not be taken for a fancy, ſome ſay, That becauſe this blind man, and

that

that deaf man were doubtful in the Faith, therefore did Christ prolong their Cure, and effected it by little and little, that they might be sensible thereof.

And sent him to his house: Thereby abstaining from vain glory, and Teaching us to flie from it.

And Peter took him, and began to rebuke him: Not angerly, but lovingly, and rather by way of Deprecation.

But he turned about, and looked. That is to say, Jesus looked on his Disciples; as if a man should say, observe what *Simeon* saith, even that which a Religious man should not think fit to admit into his Thoughts.

Get thee behind me Satan. He calls him Satan, by way of Admonition unto them, that no man should presume to find fault with such Things as are acceptable to God, as if they were complying with the mind of the Devil.

CHAP. IX.

I *Have brought unto thee my son.* That is to say, Not the Spirit which did not speak, but the man who brought the infirm person spoke, for his speech was suppressed whil'st he was Tormented.

He bruiseth him, and he foameth. That is to say, Froth did come out of his mouth, and he was like a dry stick.

And he spake to his Disciples that they should cast him out, and they could not: Because it was not decent that they should work Miracles when they were so near

our Lord; for when they were ſent into *Judæa*, they themſelves did not only do mighty deeds, but alſo ſaid unto our Lord, *Behold, the Devils are ſubject unto us through thy Name.* Nay, others acted in his Name, inſomuch that they ſaid, *We ſaw a man caſting out Devils in thy Name, and we forbade him.* We have expounded the reſt of this matter upon *Matthew.*

And he wallowed, and foamed. That is to ſay, he did beat with his legs, and he caſt up foam.

And Jeſus asked his Father. He did not ask as being ignorant; for he who knew the Father perfectly, knew alſo the time when this unclean ſpirit entred: but he asked the queſtion for four Reaſons.

Firſt, That he might ſhew the contempt of the *Jews.*

Secondly, That the power of Chriſt might be the more taken notice of, and publiſhed.

Thirdly, That the Miracle might be the more magnified in the eyes of the Beholders.

Fourthly, That thoſe who ſtood in need of Cure, might be ſenſible of his Cure, and theſe things we have explained in *Matthew.*

John ſaid unto him, Maſter, we have ſeen a man who caſteth out Devils in thy Name, and we prohibited him. It is probable, That this man was one of thoſe who often came to our Lord, although he did not follow him, as did his Diſciples; and becauſe he was worthy, our Lord beſtowed on him this power: But the Diſciples, when they obſerved it, they forbade him the exerciſe thereof. That is to ſay, They admoniſhed him under pain of Excommunication, ſince thou art not of thoſe who adhere to our Lord, it is not lawful for thee to caſt out Devils in his Name; but our Lord ſaith unto them,

Forbid

Forbid them not, for there is no man who worketh a miracle in my Name, and can ſuddenly ſpeak evil of me.

If thy hand offend thee, cut it off, it is better for thee maimed, &c. By the Hand, and by the Foot, he ſignifieth the Congregation: That is to ſay, The leſſer ſort of People and Commonalty. That is to ſay, Whoſoever is Arrogant, a Glutton, or a Covetous perſon, or a Fornicator, whether he be a Governor of the Congregation, or of the meaner ſort, if he offend the Church, *to wit*, the Faithful, cut him off, and caſt him out of the Church, leſt that he infect the whole Church by his offence, and ſo all fall into Hell.

For every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt. That is to ſay, even as that (Coyn) which is tryed and purged by fire, is of uſe to a Kingdom. And as Salt preſerves tender Bodies from Corruption, ſo alſo the grace of the Spirit preſerveth looſe minds from the corrupt odour of ſin; That is to ſay, The Humor of ſin.

Others thus; *For every one ſhall be ſalted with fire.* That is to ſay, Every mind which is ſalted with the grace of the Holy Spirit, ſhines in knowledge, and is beautified with the fear of God.

Moreover, There is no man, whoſoever he be, who can by his craft eſcape Fire in the World to come, for both good and bad ſhall be tryed; for the Fire is to illuſtrate the Juſt, and not to burn them: but the wicked it doth burn and torment.

Moreover, This ſenſe agrees with the words which he ſpoke before, *That their fire is not quenched, and their worm dyeth not.*

Every ſacrifice. In both illuſtrations there is one ſcope of our Lord. He calls by the name of Sacrifice,

the Souls and their Faculties, which are offered as Sacrifices unto God. *By ſalt*, is to be underſtood Love and Mercy: That is to ſay, That it is requiſite that your converſation and minds ſhould be purified by Love and Mercy, as it were by Salt and Fire, that ye may enter into the Kingdom of Heaven. He calls Converſation a Sacrifice, and by Salt he means the *grace of the Holy Ghoſt which ye have received, that it may be unto you an earneſt of thoſe things which are to come.*

Others ſay, That he ſpeaks unto them by way of Admonition, that together with the Faith they ſhould take care to keep a good Converſation; for as fire doth take off all droſs that is in a veſſel, and purifies it; and as every thing that is ſlain, which he here calls a Sacrifice, gains a ſavour by Salt, and is preſerved from corruption, ſo let your Converſation be in all the World, like fire, which purifieth from ruſt, and like ſalt, which taketh away inſipidneſs, being in reſpect of your Converſation removed from ancient Cuſtoms, and a wicked Converſation; and as ſalt is good whil'ſt it remains in its own nature, ſo alſo is the Prieſthood whil'ſt it is preſerved in its purity, and a right Faith; and if this loſe its ſavour, the Faithful ceaſe in the abciſion of Hope, becauſe the ſalt, *viz.* the Prieſt hath not wherewith to ſalt, that is, to give a ſavour.

Have ſalt in your ſelves. That is to ſay, keep in that ſavourineſs which ye have received, and let not the World rob you of it.

Be in peace one with another. That is to ſay, Paſtors and Flocks; for as Contention doth diminiſh the flocks of Chriſt, ſo doth Peace preſerve and multiply Doctors and Teachers.

CHAP.

CHAP. X.

And they ſhall be both one fleſh. That is to ſay, in the exerciſe of Marriage Rites, and in reſpect of what is born of both of them.

And Jeſus beheld him, and loved him. He did not love him for the reality of his mind, yet our Lord loved him, and looked upon him, for the outward ſhew which he made unto him; and hereby he Taught, That whoſoever obſerves theſe things truly, ought to be eſteemed a lover of Truth: And this is like unto that, that *Herod* was ſorry for the requeſt of the Damſel, becauſe outwardly he ſeemed to be ſo.

And take up thy Croſs, and follow me. That is to ſay, Crucifie thy Soul againſt the World, and the deſires thereof.

Lands with Perſecution. That is to ſay, They ſhall not onely in the World to come receive the reward of their pains in Preaching, but here likewiſe; the caſe being, as if one ſhould leave his natural Father, and find many ſpiritual Fathers and Brothers alſo.

Lands with Perſecution. That is to ſay, Monaſteries with Xenodochies; *to wit*, Houſes for Strangers, for them who were conſtituted Governors of them, and took care of them, by reaſon of them, and the care of them, were brought under perſecution by ſtrangers, and reduced to the Neceſſities of the World, and to Tribulation.

And James and John the ſons of Zebedee approached unto him. *Mark* ſaith, That they deſired that they might ſit on the right, and on the left hand; but *Matthew* writes, That it was the requeſt of their Mother; for the *Jews* were of Opinion, That when Chriſt was to come, he ſhould bring all Nations into ſubjection under him, and that they ſhould be made Generals and Colonels; and with this ſenſe agreeth the old, plain and ſimple, that is to ſay, the ſincere *Expoſition.* And ſhe deſired of our Lord that her Sons might be Princes, and that they might ſit near his Throne; but he did not grant unto them their requeſt, becauſe they asked in vain glory, and for private reſpects, and not for publick advantage, as *Peter*; for had they deſired it, as *Peter*, in Humility, and for the good of the People, *Behold, we have left all, and followed Thee*, they had been anſwered as *Peter*: That is to ſay, They had heard of Thrones and Crowns.

Moreover, He did not grant their requeſt, That the reſt of the Diſciples might not murmur againſt them, and become envious, *for the very requeſt diſpleaſed them.*

Blinde Timeus, the ſon of Timeus. It is thought that he agreed with his Father as well in blindneſs, as in name; for the word *Timeus* doth denote that defect of the Eyes, where there is not room for the ſight.

CHAP.

CHAP. XI.

And many ſpread their garments in the way. That is to ſay, in Honour of Chriſt, and that they might kneel down for Benediction, and receive Health, even from the print of the feet of the ſole of the Aſs on which he rode.

CHAP. XII.

Thou art not far from the Kingdom of God. That is to ſay, If thou loveſt and believeſt my Preaching, thou muſt add to the fulneſs of the Law which thou now haſt; but if thou wilt not, thou art far from it.

Beware of the Scribes, who love to go in ſtoles. That is to ſay, in gay and long garments.

And Jeſus ſitting over againſt the treaſury. That is to ſay, of the Temple, *he ſaw how the people caſt money.*

The treaſury, he calls here the Ark which was ſeparated for the Prieſts, whereinto every one that would caſt in an Offering unto the Lord, he calls עורפנא *gold or ſilver:* And that name is impoſed thereon, becauſe of the image or ſtamp it bore. There were many who

who exchanged *ſouzes* for *pence*, and *pence* for *ſouzes*, and *round pieces* for *clipt pieces*, and the *Syrians* called them מערפנא *Meharphono*, and the *Arabians* צירפי and the *Grecians Sacoſtra*, therefore עורפנא he calls the Money which the Money-changers bought and ſold.

And many that were rich caſt in. Rich men caſt in much money.

Two minutes. That is to ſay, two pence.

And there came a certain poor widow, and caſt in two minutes, which are quadrants. That is to ſay, two pence.

Others, *Two Quadrants, two Danacks.*

Others, *Two Paulins*, ſhe caſt a piece of money which contained *two Paulins.*

Others, *A minute.* That is to ſay, *a quadrant*, was ſix and thirty *Taſugs*, it contained therefore Thirty ſix *Taſugs*, and Thirty ſix *Taſugs*, which amount to Seventy two *Taſugs*, and theſe Seventy two make up three *ſouzes.*

She caſt in more than all the men caſt in. And how did ſhe caſt in more than all, whereas they caſt in twice as much as ſhe? He preſently explains the difficulty, and ſaith, *For all they caſt in of their abundance.* Chriſt here teacheth us two things. Firſt, That this gift which was made out of her penury, was more abundant, and greater in God's eſteem, than that which proceeded from Redundancy. Secondly, That God doth not regard the greatneſs or ſmallneſs of a gift, but the will and mind wherewith it is given; and it is certain, That if it be given with a chearful will, it is accounted much and great with God, although it be ſmall; but if otherwiſe, it is meanly eſteemed by God, though much in quantity.

CHAP.

CHAP. XIII.

BUt of that day and hour knoweth no man, no, not the Angels, neither the Son, but the Father. The Hereticks, *to wit*, the *Arrians*, when they are desirous to vilifie the Son, they produce this Argument. To whom we answer, For, inasmuch as he is God, he knew all things that are, before they were made; but inasmuch as he was man, he saith, he knows not; and the very same that is God, is man, and no other, as he is life by nature, and became death for us, forasmuch as he was man; so, though he doth know all things as being God, he said, that he did not know as man: And as he was before *Abraham* in respect of his Godhead, according as he said, *Before* Abraham *was I am:* yet he was after him, as being man; for if he had said *I know*, he had been like to the Father onely, and not at all like unto us; but he said, *I know not*, that he might be likened unto us, and that there might be no place left for mistakes, or to say, that he was not made man; for this property of man, not to know things in futurity, was common to him, for he communicated in our want of knowledge, even as in other humane infirmities; and this is manifest from hence, that he did not say, *Neither the Son of God knoweth*, but neither the Son simply; as he was the Son of God, so was he a so the Son of man, and in that respect wanted knowledge, though he knew all things as God.

Moreover, it is certain, That as he was man, he ſaid he did not know, foraſmuch as he did not ſay concerning the Holy Ghoſt that he did not know.

Again, we ſay, That God the Father is greater than the day of the coming of the Son, and is more hidden and concealed than that day; and yet the Son ſaith, *Even as the Father knoweth the Son, the Son knoweth the Father.* If therefore he knoweth the Father, who is high, and exalted above all things, and is more hidden and concealed than this day, how much more then doth he know this day? And if any one ſhall object, That the Father knows the Son perfectly, but that the Son knoweth the Father but in part, let him know, That for the ſame reaſon he might conclude, that the Father knoweth not the Son but in part; for the ſame knowledge is attributed to the Father and the Son, *as the Father knoweth the Son*, &c.

We ſay further, That if the Father knows this day and hour, the Son muſt neceſſarily know it, becauſe there is one knowledge of the Father, and of the Son, and of the Spirit, for they are of one and the ſame nature, the ſame will, the ſame power and operation, and therefore neceſſarily have they one and the ſame knowledge.

Moreover, for that the Son created the Worlds, and Times, and Years, and Months, and Hours, and Dayes, it is manifeſt, That he knows the day and hour of his appearance; but if any one ſhall object, That he hath not yet created the day of his coming, he may be convinced by the force of two reaſons.

Firſt, From this which is written, *That he finiſhed the heaven and the earth, and all that was in them, and God finiſhed his works on the ſeventh day.*

Secondly,

Secondly, Let it be granted, That it were ſo, though it be not a Truth, yet he knew as God before hand thoſe Things which are not, and he knows every thing before hand.

Again, How doth he know the Prognoſtications and the Signs which are to be at the day of his coming, and yet not know the day? for he declareth how that there *ſhall be lightning*, and *that the Sun ſhall be darkned*, and other ſuch like things; and *the Stars ſhall fall from Heaven, and the powers of Heaven ſhall be ſhaken, and the ſign of the Son of man ſhall appear*, and other the like things which are to happen in that day and hour; and how is it poſſible, That one ſhould know what things are in the Houſe, and not know the Houſe? or how doth a man know the thing that is within a City, or a Ship, without knowing the City or the Ship? And how can he who knoweth what things are without and within a Wall, ſay that he doth not know the Wall in the middle.

Moreover, as he knew the hour of his Birth, and the day of his firſt coming in *Bethlehem*, ſo doth he know his ſecond coming.

Furthermore, *Paul* ſaith, *That Chriſt is the power and wiſdom of the Father*; and in this that he ſaith *the power*, he ſheweth, That there is nothing out of his Juriſdiction and Providence; and by *that of wiſdom*, he declares, That there is nothing out of the reach of his knowledge, but that all things which are, and are to come, are comprehended within the compaſs of his knowledge; for if he can err in any thing, he is not perfect wiſdom, eſpecially ſince that he is the Divine wiſdom of the Father, and in him is hidden all wiſdom, and he it is that gives wiſdom to the wiſe, as ſaith the Son of *Syrach*, *All wiſdom is of the Lord, and*

Christ is the Lord, whence it was that the Angels said to the Shepherds, there is born unto you a Saviour, who is Christ the Lord.

Neither the Angels. In this which the Angels said unto the Shepherds, *viz. To you is born*, &c. which neither the Angels knew, did he forbid them to declare that day; and by this, *That neither the Son* (that is to say my self) he stopt their mouths from asking him; for in like manner, they asked him after the Resurrection, *Art thou at this time about to restore the Kingdom?* And he stopt their mouths, saying, *It doth not belong unto you to know the times and seasons which the Father hath appointed*, &c.

But the Father. Inasmuch as he spoke of the knowledg of the Father, he prevented them, that they might not ask him; and it is like to that of the mother of the sons of *Zebedee*, for being unwilling to answer whether he would grant the request or no, he answered, *It is not mine to give*; when assuredly it was he who was to place the Sheep on his right hand, and the Goats on his left, and to call, *Come ye blessed of my Father*; he did not answer, I will do it, that his Disciples who were there might not be offended, who yet were so much distasted, that he spoke unto them, and pacified them, even as a Father having Sons, and they ask him for somewhat that is hidden, where he hath put it, and he being unwilling to let them know, saith, *I know not*; and wherefore did he not reveal it, because it was not for their advantage, nor their Successors; for if he had declared it unto them, they had been careless and remiss, and had not been diligently constant in prayer; and that this was so, is known from what he said, *Watch and pray.*

But of the day and hour. And it is neceſſary to know in the firſt place, That the Scriptures are not alwayes to be taken according to the outward ſound of words; nor when they ſay, *That God is a conſuming fire*, are we to think, That he burns or flameth; nor that he is of Kin, or a Watchman, or corporeal, or compounded of differing Natures, or that he is ſubject to Paſſions, that he is angry, that he ſleeps or wakes, or is ſorrowful, or that he erred, or was ignorant; and according to that, *He who is not born of water, and of the Spirit, ſhall not enter into the Kingdom*; whereas many have been made famous for Martyrdom, who have not been baptized, *the Thief alſo entred into Paradiſe:* And no man can ſay, *That Jeſus is Lord, but by the Spirit*; yet the *Manichees*, the *Mercionites*, the *Gentiles*, and the *Jewes*, are well pleaſed with the word, and uſe it without the grace of the Spirit; and like it is to this, *All of them have declined together, and are become reprobate, and all they who came were Thieves and Robbers:* So alſo is this expreſſion, for if he did not know this day, and this hour, how was this ſaid, *That I and my Father are one?* for if in knowledge he be not one, wherein is he one? And if he did not know the day as well as the Father, how ſaid he, *That all whatſoever the Father hath is mine?* And if the Father hath any thing which the Son knoweth not, how is it ſaid, *That no man knows the Father, but the Son?* And this is objected, and how do theſe agree? *Is he one?* and the Father knoweth nothing which the Son doth not know; and this, there is nothing high and exalted, but it is little in compariſon of other things; and thus ſaith the Apoſtle, *In him are hid all the treaſures of wiſdom*; and how, *the Son, and neither the Son, but the Father.* And if he knows the Father, it

is

is certain that he knows him with all his knowledge.

Again, If he knows the Father, how doth he know the Father, and knows not this day? therefore this day is greater than the Father; and if the Father knows this day, of neceſſity alſo doth the Son know it; and if it be not ſo, the Father ſeems not to know; or elſe how much greater is the knowledge of this day, than the knowledge of the Father? And if he be maker of all things, how doth he not know his own Works? or is this day not reckoned amongſt his Works, nor in the number of the dayes of the year? And if ſo, let them ſhew what it is, or where it is; for every compleat day is made up of a day and night, and hours are the courſe of viciſſitudes; and an hour, according to the opinion of the Philoſophers, is not at all; for that which is paſt, is not, nor that which is to come, for it is not yet; and if he who had all things in his hand knoweth not the day, how did he create any thing which he knows not? how do theſe agree? And if the Spirit ſearcheth out every thing, even the profundities of God, and this is the Spirit of Chriſt, how is it that he doth not know thoſe things which were made by him? And how doth he know that the conſummation (of the World) ſhall be in the night? That two ſhall be in a Bed, and one ſhall be led away, and yet not know the day? for becauſe of the long interſpace of time, they thought that the end of the World was at hand, and that his appearance ſhould have been in their dayes, as *Paul* ſaid unto ſome, *Wonder not, behold the day of the Lord cometh.* He governs them as Children, for they had reapt no advantage from the knowledge of this day, nor the Generations after them, neither did he reveal the time of our death;

and

and by this Declaration, he teacheth us, That if we be ask't by any one an unprofitable queſtion, we ſhould prudently ſhift it off, as it were, for want of knowledge, leſt inſtead of a Fiſh, we ſhould hold forth to our Neighbours a Serpent.

Moreover, If theſe paſſages, *viz. He knows not that day; I know ye not*, as he ſaid unto the fooliſh (Virgins) and *I never knew ye*, as he ſaid, ſhould be underſtood according to the outward ſound of words; many of the like are ſpoken of the Father, as this, *God remembred Noah*, as if he had recovered himſelf out of forgetfulneſs. Again, *I will go down, and ſee whether they have acted and done according to the cry that hath aſcended up.* And the like again, *They did what I commanded them not, and it came not into my mind.* And again, *Adam where art thou? Where is Abel thy Brother?* And if the Father, who is not cloathed with a Body, is attended with Attributes of Infirmity, how much rather ſhould not he, who is cloathed with a Body for us, ſpeak after the manner of men, and as a Tree that is remote, and at a great diſtance, and unſeen, is known by the fruit which are preſented to view and brought nigh; ſo is our Lord made known by his ſigns, and by his Works, and by the Propheſies which have been made concerning him, and not by words which ſound of infirmity; and if he being cloathed with a Body, there were thoſe who denied that he was born of the Virgin, and ſaid that he was not begotten, but that he was a ſtranger, and thathe appeared onely in fancy; how much the rather would they have ſaid ſo, had it not been for theſe Attributes of Infirmity.

Moreover, He did not reveal this day, becauſe it would not have advantaged them to have known it,

and

and many would have been remiss in the exercise of vertue until the last hour, but now forasmuch as the coming to Judgment is concealed from us, we stand alvvayes in danger and fear.

Moreover, It seemed good unto God, that knovving it, he should not reveal it; and to man it vvas a reproach that he should have done it; therefore forasmuch as he vvas deemed onely to be a man, it vvas not a matter of *odium* to conceal from them the day; but if any one had promised them who knew and would not have revealed it, he had been thought wicked and envious; and if he had revealed itit, had produced remisness.

Furthermore, This is to be taken notice of, That *Mark* onely saith, *That neither the Son knoweth*; whereas *Matthew* saith no such thing. *Matthew*, he wrote to the *Hebrews*; and *Mark*, to the *Romans*. The *Hebrews*, They doubted of his *Divinity*; and the *Romans*, of his *Humanity*, by reason of the seed of fancy which *Simon* had sown amongst them, *viz. That our Lord had not assumed a Body*, for which reason *Mark* adds, *Neither the Son*, Teaching thereby, That he was not only God, but also man, *who was like unto us in every thing, sin excepted.*

After another Exposition, thus: *Mark* doth not here call our Lord *Son*, but the faithful, who are called Sons by reason of Baptism; and Christ he calls *Father*, for he is the Father of the World to come; *And my children, a little while I am with you, and behold I, and the children which the Lord hath given me*; for the name Father, is used for the Father and the Son; for the Father, by Nature; for the Son, by Dispensation. And he used here a communion of name to his Disciples, as this, *Destroy this Temple, and I will raise it*; whil'st he

he ſpoke of his Body, the *Jewes* underſtood a Temple of ſtones. In like manner the Diſciples here, when they heard (theſe words) *Neither the Angels, nor the Son, but the Father*, they thought that he had called his own father *Father*, and himſelf *Son*; and they declined the queſtion, becauſe it was not of advantage to know; for if he ſpoke concerning the Father, *he knows the day*, this is not worthy admiration, for naturally he had this knowledge: but this deſerves admiration, That the faithful ſhould gain a foreknowledge of any thing.

Furthermore, As he being the power and life of all things, was exerciſed with infirmities, and ſlept, and was wearied, and was hungry; ſo here he is brought to that paſs, that he knows not the day. Becauſe the Diſciples were deſirous to know that which was too high for them, and that they might not be troubled, becauſe he did not reveal the myſtery unto them, he ſaith, *That neither the Angels.*

Take ye heed, watch and pray, for ye know not the day. He commanded them that they ſhould be vigilant, and watchful, for it is certain, That if they had known it, they had ſlept, and would not have watched; therefore that he might drive forth ſloathfulneſs out of them, he doth not reveal the day; and foraſmuch as he ſaith, *Pray*, he ſheweth, That the power of Prayer is able to free (us) from the fear of this day.

As a man taking a far journey. Even as a man ready to go to a remote place, calls his ſervants, and gives them power over his goods, promiſing to reward them plentifully who ſhall obſerve his commands, and to puniſh thoſe who ſhall ſlight his Word; if he ſhould alſo reveal unto them the day of his coming, one of theſe two things would happen: if the day of his

coming were neer and ſhort, they would give themſelves pleaſure, they would live wantonly and idly, ſaying, *The time is ſhort, and there is not ſpace ſufficient to fulfill his will*; and neglectful men do altogether weaken and cut off hope: if the time of his coming were long, they would live pleaſantly and idly, and thoſe who are idle are neglectful, they would Wander and play the fool until the day came; for inaſmuch as he exhorts them to apply themſelves to their Work, concealing from them the day, they are incited on both ſides to the performance of his Will. It is thus to be explained after another manner, Even as a man the Maſter of a Family being about to take a Journey, if he acquaint his ſervants with the day of his return, from the day of his ſetting forth, the fear of him is taken from them, and they eat and drink, *&c.* and ſay, our Maſter deferreth his coming, for he appointed ſuch a day for his return; but if he do not appoint a day for his coming, they remain in fear and terror, thinking with themſelves, perhaps he may come in an hour we know not of, and may take us in our follies: So alſo Chriſt did not reveal that day unto us, nor the time of our death, that we might be retained in awe, and be careful and watchful.

Moreover, the Maſter who took the Journey, and declared the day of his coming to his ſervants, was bound up within reſtriction and limits, and could neither anticipate nor prolong the time, according to juſtice; for if he come before the time appointed, and they do not come forth to meet him, it is not juſt, that he ſhould reprehend them, becauſe the day appointed is not yet come; and if he prolongs the time, when he cometh, the ſame thing hapneth: So our Lord alſo, had he revealed this day, they had been like Lords, and

he

he as a ſervant, ſo that he could not have prevented nor delayed the time; for if he had done the one or the other, one of the two had hapned, either they had ſaid that becauſe the day of his coming was not known before, it fell out ſo, or that there was a cogent Maſter above him, who conſtrain'd him to anticipate, or go beyond the time appointed; for as much therefore as he did not reveal the time, he remained in the power of his dominion; and foraſmuch as he excited their diligence *to watch and pray*, he kept them in fear, and expelled careleſneſs out of them. Again, as he gave men to underſtand that they were mortal, that therefore they might be kept in awe, and practiſe Holineſs, but did not declare unto them on what day they ſhould dye, leſt they might ſin upon the opinion that their life was to laſt longer; ſo here, he did not reveal to his Apoſtles the day of his coming, to the end they might be watchful and diligent in prayer.

CHAP. XIV.

ONE of the Twelve. It is known that *Judas* was not of the leaſt, but one of thoſe of beſt note amongſt the Twelve. Some ſay that he was the Third, for he was ranked next to *Simeon* and *James*; but becauſe the Evangeliſts wrote the Goſpel after his Treachery, they placed him laſt in order.

Who dippeth with me in the diſh. There were two round Tables ſet before them, and *Judas* ſate down at

our Lords Table. Others say, That there was but one round Table, and all of them sate down to it; but that there were two Dishes at the Table, and *Judas* dipped into that which was our Lords.

And he took with him Peter, and James, and John. These three he took with him when he prayed here; he took them also with him when he raised to life the Damsel, and when he was Transfigured in the Mount; not that he undervalued the rest: but, first of all, for the great love which they bore unto him; secondly, because *Judas* was not worthy of that sight; thirdly, for a Testimony of what he did, for the Testimony of Three is sure.

And he went a little nearer, and fell upon the earth. *John* expresseth this exactly, He departed from them about a stones cast; he did not pray before them, that he might not be thought proud or vain-glorious, and that he might Teach them to pray privately: nor did he depart to a great distance, that they might hear the words of his prayer what they were, and might learn by that pattern.

But not my will. He doth not say so, as if his Will were contrary to the Will of his Father; but by way of submission, he used this expression.

Moreover, He did it for instruction to others, that we should not be troubled for those Things which befall us from enemies; which oftentimes hapneth not from our Will, but from the infirmity of Nature; for he was pleased to Teach this to all men in his own person, That what passions we suffer by reason of those who vex us, is not blameable, by reason of the infirmity of Nature; yet ought we to take a care, if we be not cleared of them by the love of God, that we shun natural commotions.

Whomsoever

Whomſoever I kiſs, the ſame is he. *Judas*, becauſe it was night, leſt as they went, they might take another, and leave our Lord, he gave this ſign unto them, *Whomſoever I ſhall kiſs, take.* And, it is probable, That it was uſual with our Lord, to kiſs any of the Diſciples when they came from a remote place.

A certain young man followed him. Some ſay, That it was *John* the Evangeliſt. Others ſay no; and it is known from hence, That *John* did not walk naked with our Lord, nor any other of his Diſciples. Others ſay, He was none of the Twelve, but ſome other man; and the *Jewes*, by reaſon of their Wickedneſs, apprehended him, and taking hold of the linnen cloth wherein he was wrapped, he left the ſame behind him, and fled. Others ſay, That it was this *Mark* the Evangeliſt, and therefore he did not make expreſs mention of his name.

Sought for teſtimony againſt Jeſus. Wherefore did they ſeek Witneſſes? for this that he ſaid, *Deſtroy this Temple, and I will raiſe it up in three dayes.* And if he did not build it he was a Lyar, for this was no greater a work, than to raiſe him who had been dead four dayes.

The ſervants. That is to ſay, The Souldiers or Executioners, Seditions, אסטאסין *That is to ſay*, Wars and Contentions.

The Souldiers. סמרטיוטא *That is to ſay*, Thoſe who were ſent to guard him; The way is in Greek called אסמרט *Prætorium*: *That is to ſay*, The Court of Juſtice.

CHAP.

CHAP. XV.

Simon a Cyrenian. He was of the *Gentiles*, the Father of *Alexander* and *Rufus*, he who was choſen by our Lord; he called him an Apoſtle, and in reſpect of the love he bore him, he eſteemed his Mother as his own: when our Lord went out of the Court of Juſtice, he bore his own Croſs; but when they ſaw *Simon* coming from his Town, they preſſed him, and laid the Croſs upon him.

And they led him to Gogulta. It is called *Gogulta*, by reaſon of its roundneſs.

Which is by interpretation a skull. That is to ſay, by reaſon of its figure, which is high, and riſing a little from the ground.

And they gave him to drink wine mixed with myrrhe. That is to ſay, That he might be Tranſported beyond the uſe of Reaſon, and Intoxicated, and might not be ſenſible of what they were to do unto him; but he did not drink it for two Reaſons.

Firſt, None of the Prophets propheſied that he was to drink Wine.

Secondly, That he might not deviate out of the way which the Prophets had ſtrewed for him; not that he did ſo, becauſe the Prophets foretold it, but becauſe he was to fulfill his office or diſpenſation; and *myrrhe* is that which they join with *aloes*: That is to ſay, *tſaboro*, and it is another kind of Fruit, and it is not ſo bitter as *tſaboro*.

And

And he received it not. That is to ſay, He drank it not. Once they gave him Vinegar, and another time Wine mixed with Myrrhe, that they might add *aſperity* and *bitterneſs* to his Paſſion; and that, as a Token of the exceeding great Hatred towards him.

And when they had crucified him, they divided his garments. In *Matthew* we have expounded theſe Things.

What every man ſhould have. That is to ſay, To which of them ſuch a part ſhould fall, and which of the Souldiers was to take ſuch a part; his Under-Coat was glorious, having never a ſeam from the upper ſide; and they did not divide it, but put a price thereupon, and divided the price into four parts, and then they caſt lots amongſt themſelves, and agreed, That he unto whom the lot fell, ſhould have the Coat, and pay the other three parts of the price to his Comrades, and this is that which *Mark* ſaith, *What every man ſhould have.* That is to ſay, what every one of the Souldiers ſhould have, whether the Coat, or part of the price.

And the occaſion of his death was written. That is to ſay, That he was Crucified, becauſe he deſigned to uſurp the Kingdom.

And with him they crucified two thieves. Firſt, Becauſe he was found guilty of Rebellion againſt God and the King, as they were. Secondly, That the *Pſalm might be fulfilled*, in his being reckoned *with tranſgreſſors*; They crucified them together, thereby to hide their Envy and Arrogancy.

And one ran and filled a ſponge with vinegar. That is to ſay, inſtead of Wine, they gave him Vinegar; that they might dry his Tongue, ſo that he might not cry any more.

And

And when the evening of the preparation was come. The ſetting of the Sun, and the end of the preparation, he calls Evening; and it may allude unto him, who that day cryed out to him, *Go and prepare thou Chriſt everlaſting bleſſings, and which are to come.*

Came Joſeph who was of Ramatha. He calls him honoured, becauſe he was not by deſcent a Counſellor, but by bribing and money obtained the place of a Counſellor. In like manner, there was a Family or Tribe in the land of the *Romans*, and it was highly honoured; and if there were not any to be found of the Progeny of Kings, they ſet up Kings out of that Tribe; and when any of them Tranſgreſſed, they whipped his Horſe inſtead of him, with white handgripes of Wooll: Amongſt the *Perſians* alſo was a Tribe called גנדי נמיראן *Gondi namiran*; that is to ſay, *Immortal Tribe.* And it was not lawful to inſtruct or correct them when they offended.

He was confident, and went in unto Pilate. That is to ſay, That he durſt ask him who was Crucified as a Rebel againſt the Kingdom, and was reputed as an Enemy to God.

Again, It was a bold Act, becauſe he knew that he was to be accounted an Enemy to the *Jewes*, for honouring the body of our Lord; he was confident: That is to ſay, becauſe it was a Feſtival, and the Law did not permit it.

And Pilate marvailed if he were already dead. He marvailed, becauſe he thought the time of his death was not yet come. At the Third hour he was Crucified, and at the Ninth hour he dyed; and from the Third, to the Ninth, are but ſix hours: for it was thought, that one who had been Crucified but ſix hours, would not have dyed; and when he heard that he

he was dead, he wondred. And this Teſtifieth for Chriſt, That he dyed of his own Will, and not by conſtraint; for that he dyed truly as to his Body, we ſay, but, that he admitted death of his own Will, and not by conſtraint as we; the Thieves were not dead: but he becauſe of his own accord he permitted death to approach unto him, therefore he dyed at the Ninth hour.

Again, He marvailed as at ſomething that was not cuſtomary; for every one that is Crucified remains a day or two, but he failed in the Ninth hour of the day, and whatſoever was done there, was a miracle.

CHAP. XVI.

AND when the Sabbath was paſt, Mary Magdalene, and the other Mary, bought ſweet ſpices, that they might anoint him. That is to ſay, according to the cuſtom of Women, who on the Sabbath, or the Third day of the Week, or on Friday, and on Feſtivals, went in honour of the dead to the Sepulchre, with perfumes and ſweet oyntments.

And they ſaw a young man ſitting on the right hand. They called the Angel *Gabriel* a young man, becauſe he appeared in the likeneſs of a young man; That he might ſignifie, that he who was riſen, did reſtore our nature to its Youth: And that he appeared on the right hand, ſheweth, That he was to Preach glorious and proſperous Things unto the Women.

But go, tell his Disciples and Cephas. He distinguished and singled out *Cephas*, as him who had carried himself defectively in respect of Faith; for, *Behold he came twice to the Sepulchre.* And that he might fill him with consolation, inasmuch as he was terrified and confounded with shame, by reason of his denial, and that he might know that his repentance was complete. And he calls him *Peter*, to shew the strength of his love, though he was somewhat lyable to humane failing; and that he was restored by Repentance to his former Honour, so as to be the foundation of the Church.

And in the morning, the first day of the week, he arose and appeared. In the *Greek* Copy, and the *Harkalian*, it is thus written: *When he arose in the morning of the first of the week, he appeared first of all to* Mary Magdalene. This sense is apt, and it is apparent, That first he said *when he arose*, and then made a distinction, by interposing a point, and afterwards added the other words, *viz. in the morning of the first of the week, he appeared to* Mary Magdalene. Whence we understand, That our Saviour first arose at a time unknown to any but the Father, and the Holy Ghost, for no Creature knew it; for if we do not know our own Resurrection, at what hour or time it shall be, so no man knoweth at what time Christ arose. That he arose truly, we know; but at what time or hour of the night, we know not: but whil'st it was *the time of the morning of the first of the week, he appeared to* Mary Magdalene, as *John* hath said, and written.

Again, The words *morning*, and *appeared*, are annexed to *Mary*, and not to the time *when he arose*; yet here the word *arose* is interposed, though in congruity of sense, it goes before the word *morning*, because he spoke

ſpoke briefly of the Reſurrection; and in what manner he appeared to *Mary*, he rendred the ſenſe confuſed.

St. *Severus* ſaith, That there are many Copies of the Goſpel of *Mark*, which want from the *morning of the firſt day of the week he aroſe*, unto the end of the Book; ſo that the Goſpel ends with theſe words, *Neither ſaid they any thing to any man, for they were afraid.*

Afterwards he appeared to the eleven. That is to ſay, He laid before them their want of Faith, and hardneſs of Heart, ſaying, *That they did not give credit unto them who had ſeen that he was riſen.*

He that believeth, and ſhall be baptized, ſhall be ſaved. That is to ſay, He who believes in the Father, and in the Son, and in the Holy Ghoſt, Three perſons, and one God, and ſhall be baptized in the Name of theſe three perſons, ſhall be ſaved from ſin, which is the death of the ſoul.

Moreover, He ſhall live a life Immortal, whereunto ſhall be joined inſeparably joyes which ſhall never fail.

He that believeth. He ſheweth, That firſt a man gets Faith, and then worketh Miracles; according to this, *If ye have Faith, ye ſhall remove Mountains.* As theſe ſigns have been wrought amongſt them; ſo if Faith ſhall be found in them, they ſhall work Miracles, according to what is ſaid, *He who hath Faith, can do every thing.*

He that doth not believe. That is to ſay, Unbelievers ſhall have a life mixed with torments without end.

In my name ſhall they caſt out Devils. That is to ſay, the Apoſtles and Diſciples caſt out many Devils, and ſpoke the Languages of the Nations.

They ſhall take up Serpents. There are two kinds of Serpents, the one proceeds from the earth, the other from Devils, *and neither kind,* ſaith he, *ſhall be able to hurt the faithful who keeps his Commandments.*

And if they ſhall drink any deadly poyſon. They ſay, That the *Gentiles* made one of the Seventy two Diſciples to drink deadly poyſon, and he did not dye therewith; and that they caſt poyſon into the Cup of the Myſteries wherein was the blood of Redemption, and made a Saint drink thereof, and he did not thereof dye: and many others there were who drank poyſon, and it hurt them not.

And they ſhall lay hands on the ſick. This we have ſeen done, even to this day, by many Prieſts: But the *Heathens* object, *If theſe words of Chriſt are true, wherefore do not they caſt out Devils, and take hold of Serpents,* &c?

We anſwer, according to the judgment of *Philoxenus,* That Chriſt doth not uſe the word by way of a περισσιασμὸς· That is to ſay, for a determinal and univerſal term, but an indefinite; for he doth not ſay, That theſe Things ſhall belong to every one that believeth in him, but to thoſe who believe in him; for he did not uſe the word *all,* or *every of them* in his Propoſition: Therefore it is not ſaid of every one of them, but that there are many who ſhall be attended with theſe ſigns, as Apoſtles and Saints:

He aſcended into Heaven, and ſate on the right hand: For the right hand denotes Honour. According to this, *He ſhall place the ſheep on his right hand.* That is to ſay, He ſhall aſſociate them with himſelf in glory; for the Father is not corporeal, that he ſhould have a right and left hand, neither have the Angels a right and left hand, for this belongs to Bodies: but the right

hand

hand of God the Father, ſignifieth equality of Seſſion, of Majeſty with him; for there is but one Kingdom, and Glory, and Honour, of the Father, and of the Son, and of the Holy Ghoſt.

And our Lord helped them, and confirmed their words, by the ſigns which they wrought. That is to ſay, He ſhewed that their words were true, by the Miracles and Cures, and Signs which he wrought by their hands; for thoſe who ſaw the Apoſtles and Diſciples that they cured Lepers, and raiſed the Dead, and other Miracles, they confirmed their words, and entertained their Preaching, and believed whatſoever they Preached.

Through the prayers of the Holy Apoſtles, pardon unto us, O God, for the love of thy Humanity, our Treſpaſſes, whether willingly or unwillingly, of knowledge or ignorance: And alſo, O Lord, have mercy on the ſinner and weak perſon who wrote, through thy abundant mercies. Amen.

Here ends the *Expoſition* of the Goſpel of Bleſſed *MARK*, his Prayer be with us, *Amen.*

MATTHEW the Son of JOHN wrote *This*; He who Reads it, Let him pray for him in our Lord.

Finiſhed Anno 1058. *according to the Computation of the* Grecians.

DIONYSIUS SYRUS
HIS
EXPOSITION
OF THE
Ten Beatitudes,

Pronounced in the

Fifth Chapter of St. Matthew, *&c.*

Translated out of the

SYRIACK LANGUAGE,

BY

DUDLEY LOFTUS, J.U.D.

BEfore our Saviour pronounced the *Beatitudes*, he aſcended a Mountain, that he might thereby ſhew, that it was he who deſcended on *Mount Sinai*, and gave the *Ten Commandments*.

Furthermore, That he might raiſe the Diſciples, and the Multitude, to the Contemplation of heavenly Things;

Things; and that he might ſhew that his Doctrine was high and ſuperior to Things that are earthly, and that it is not overcaſt with a Lye, but ſhineth forth unto all men; for he appeared as a man, and aſcended the Mount, becauſe the children of *Iſrael* deſired that they might not ſee that fire, leſt they ſhould dye.

Moreover, He ſaid thus, *The Lord ſhall raiſe unto them a Prophet of their Brethren, becauſe he was a Mediator between God and men, as* Moſes *between God and* Iſrael.

And he foretold Things to come, and Taught *Ten Commandments*, as *Moſes* did; and as the *Ten Commandments* comprehend the Law, ſo the *Ten Beatitudes* contain the whole Goſpel.

And how are the *Beatitudes* ſaid to be *Ten*, ſince there are but *Nine* of them?

We ſay, That *Luke* added another: *And bleſſed are they who weep now, for they ſhall rejoyce.* Signifying by him that weeps, him who lamenteth for his ſins, and our fall from Paradiſe; and that he freed them from diſſolute Laughter, and vain Mirth; and that he who freed them from diſſolute laughter, and vain mirth, will cauſe them to rejoyce in the world to come who flie therfrom; but if they ſay, that *Luke* deliver'd that which *Matthew* ſaid, *Bleſſed are they who mourn:* Let them know, that it is another *Beatitude* (*i.e.*) The Aſſumption of the Body and Blood when he gave theſe Bleſſings; as yet he had not communicated the Myſteries, and therefore there is one of the *Beatitudes* wanting, that it might be fulfill'd in the receiving of his Body and Blood.

Moreover, Alſo there are Nine Commandments, yet are they called Ten.

I. The

I. The First, *I am the Lord thy God.*

II. The Second, *Thou ſhalt not ſwear by the Name of the Lord.*

III. The Third, *Keep the Sabbath day.*

IV. The Fourth, *Honour thy Father and thy Mother.*

V. The Fifth, *Thou ſhalt not commit Murther.*

VI. The Sixth, *Thou ſhalt not commit Adultery.*

VII. The Seventh, *Thou ſhalt not Steal.*

VIII. The Eighth, *Thou ſhalt not bear falſe Witneſs.*

IX. The Ninth, *Thou ſhalt not covet the Houſe, nor Wife of thy Neighbour.*

And wherefore then are they called *Ten*, being but *Nine?*

Becauſe the number of *Ten* is a perfect number, and Perfection is not to be found in the Law, but in the Goſpel; and therefore there was a defect in the Commandments, that Perfection might be found in the Goſpel according to the letter *Jud*, which is the firſt letter of *Jeſus*, which ſignifieth *Ten.*

Moreover, The Doctrine of the *Beatitudes* is applicable unto all men in general, and not to the Diſciples onely; and that is manifeſt from hence, That he ſaith, *Not Bleſſed are ye*, but, *Bleſſed are they*, ſpeaking as to many. The name therefore of the *Beatitudes*, comprehendeth all joy and exultation, even as the name *unhappy* comprehendeth whatſoever is ſad or grievous.

I. *Bleſſed are the poor in ſpirit.*

Poor he calls thoſe who enjoy wealth, and of their own accord become poor, ſcattering it among the poor, according to that, *Sell thy poſſeſſion, and give to the poor.*

Again, *Poor* he calls thoſe, who are able to acquire wealth, and do not acquire it, by reaſon of the Kingdom of Heaven, as Monks and Votaries.

Again, Thoſe who poſſeſs Riches, and yet are not affected with them, or which have them; but yet *are poor in ſpirit* notwithſtanding, and diſpenſe them honourably, as did *Job* and *Abraham.*

Moreover, He doth not call them *poor* in oppoſition to wealth, becauſe they if they offend are condemn'd, but *the poor in ſpirit* (*i. e.*) Thoſe who are void of ſin, and empty of ſin and iniquity; and as the poor want the wealth of this World, ſo theſe are void of ſin and iniquity.

Again, The *poor* he calls thoſe, who are not puft up in their minds, either in reſpect of Juſtice, or Wealth, or Wiſdom; but are meek and humble, according to this, *With whom ſhall I walk, but with the meek and humble?* For the inchantment of pride was the firſt-born of Satan in the beginning, and therewith he lifted up his Heel againſt his Creator, and thereby cauſed man to fall; juſtly therefore doth our Saviour purge this paſſion, giving a bleſſing unto the Righteous, who are free from pride.

The Kingdom of Heaven. The *Kingdom*, he calls the Bliſs which the Saints enjoy after the Reſurrection.

II. *Bleſſed are they who mourn.*

Mourning may be ſaid in two ſenſes. Worldly Mourning, whereby a man mourneth for that he is not rich, or that he is unable to revenge himſelf on his Enemy, or for the ſeparation of Lovers. This Mourning begetteth Death, according to that, worldly ſorrow worketh Death; but Mourning for God's ſake, is the cauſe of life, and gaineth comfort, and doubleth bleſſings: Not to thoſe who mourn for Poverty, or the Death of others, but to thoſe who mourn for their ſins, being afraid of Judgment, according to that, *I have watered my Bed all the night.*

Again, He calls him a *Mourner*, who being free from ſin, mourns for the evil of other men, as *Samuel* for that of *Saul*, and *David*, who ſaid, *Sadneſs hath ſeized on me for the ſins of thoſe who have left thy Law:* Or when we compute the Happineſs from which *Adam* fell, or the Infelicity wherein we are left, according as it was ſaid of one of the Saints, *That whenſoever he was willing to eat, did weep*; and when he was asked the Reaſon, anſwered, *I remember what we were in the beginning, and how low we are caſt to eat the graſs, as the Beaſts:* Theſe therefore are Mourners, who mourn for their ſins.

Again, *Mourners* are thoſe who eſchew the pleaſures of the world, and continually lament, fearing leſt their vertue ſhould decay.

Severus calls *Mourning* the patient Longanimity in ſeverities of Suffering, and a Monaſtick life, and the removal from worldly deſires.

Moreover, *Mourning* is a ſad affection of the ſoul, which is placed in the deprivation of thoſe ſins which are delightful.

Again, *Mourners* he calls thoſe, who are ſad in reſpect of the fear of future enjoyments.

For they ſhall be comforted. When they ſhall be revealed, and that Fear ſhall be taken from them which they had of what they poſſeſt.

III. *Bleſſed are the meek.*

Since that of *the poor in ſpirit*, is like unto that of *the meek*, wherefore doth he reiterate it? The firſt of *the poor in ſpirit*, is ſpiritual, and is of thoſe who are perfect in mind, who totally caſt off all worldly Things out of their mind; but this ſecond, is bodily of thoſe who are eminent in deſcent, or otherwiſe; it is fit that they ſhould poſſeſs *meekneſs*, for *meekneſs* is the term of perfection, and it ſheweth it ſelf two manner of wayes, either in gravity and quality, and plainneſs of behaviour, or in a ſeparation made for God; and here he giveth the bleſſing to that which is made by ſeparation, and therefore *the meek* is he who being vertuous, is ſatisfied with moderation, though he hath but little.

Again, He calls him *meek*, who is zealous in the practice of good things, and patient in the toleration of evil.

For they ſhall inherit the earth. Earth is the Fruit of the bleſſed, not this which begets Thorns to thoſe who dwell thereon, nor the Lord of Paradiſe, or of the Centre, but that which is above the Heavens (*viz.*) the Firmament, which is not ſuſceptible of paſſion, but is made for the life and delight of the Juſt, concerning which *David* ſaith, *I believe that I ſhall ſee the bleſſings of the Lord in the Land of the Living:* And after the general Reſurrection, the Juſt ſhall aſcend to the

theearth; that is to ſay, above the Firmament which is ſeen of us, and there they ſhall be comforted without end; but the Wicked periſh on this Earth, and ſhall be tormented immortally: And wherefore doth he call Earth the Firmament? That he might illuſtrate the Things which are hidden, for thoſe which are revealed.

IV. *Bleſſed are they who hunger and thirſt.*

Hunger and *Thirſt* are taken three manner of ways, either by reaſon of want of Victuals, or by reaſon of Righteouſneſs, as in long Faſting, or for that, whereby one coveteth the knowledge of God and his Doctrine, according to that, *He was hungry*; not for Bread, but for the hearing of the Word of God: And here he doth not give the bleſſing to thoſe who are affected with bodily Hunger and Thirſt, but to thoſe who have an hungring and thirſting after the knowledge of God, and the Doctrine of Salvation.

Righteouſneſs. They call that *Righteouſneſs* which is of them who without a worthy mind divide unto every man that which is equal, as a Judge who juſtifies the Juſt, and condemns the guilty; but *Matthew* doth not call this Juſtice, but that which is oppoſed to Fraud and Oppreſſion.

Moreover, The keeping of the Commandments is called Righteouſneſs.

Again, All Vertue in general is called Righteouſneſs: Our Saviour alſo is called Righteouſneſs, according to that which *Paul* ſaid, *That he was made for us Righteouſneſs and Holineſs.*

For they ſhall be filled. That is to ſay, with unſpeakable pleaſures in the Kingdom.

V. *Bleſſed*

V. *Bleſſed are the merciful, for they ſhall*, &c.

Mercy is taken in three ſeveral ſenſes.

Bodily, as if a man ſhould give Alms, and ſhou ld aid the Weak, and fill the Hungry.

Mental, as if a man ſhould love him who wrongs him, and ſhould forgive the injuries of his Enemies.

Spiritual, as if a man ſhould love thoſe who are erroneous, and ſhould convert them from the errour of their wayes, and ſhould inſtruct the ignorant, and bring them to the Lord; and this is like the mercy of God, who alwayes loves the Creatures: Here he gives the bleſſing, not only to thoſe who ſhew mercy in deeds, but to thoſe alſo, who in the cogitations of their minds poſſeſs mercy.

Merciful. So he calls them who have mercy on the poor and ſtrangers, and on offenders, and the guilty, and thoſe who have a good will to ſhew mercy, though it be not in their power to perform it; and thoſe who have mercy on themſelves, and are reſtrained from ſin, leſt they ſhould enter into Torment.

Again, Thoſe who have compaſſion with thoſe who ſuffer, and are grieved for thoſe who grieve. And it is certain, That theſe are merciful, becauſe the trouble of mind which ariſeth from the evil which afflicteth ſtrangers, is the extremity of mercy.

Moreover, That Will abounds with Love, which ſuffereth with thoſe who ſuffer for thoſe things which afflict them.

Moreover, Mercy is principal among the Vertues of the Soul, and deriveth it's name from God himſelf, who is truly merciful.

Moreover,

Moreover, To have mercy on the good, is the perfection of Righteouſneſs natural and legal.

V I. *Bleſſed are the pure in heart.*

(*i. e.*) In their Souls, Conſciences and Hearts, becauſe they are freed from all kinds of evil and bitterneſs, and ruſt of ſin, and he is pure of mind; and pureneſs of body is to be cleanſed with water, and to be waſhed from Turpitude, and this alſo is commendable: And it is fitting that men ſhould be waſhed from filth, but the bleſſing doth not appertain to this, but unto that of the Soul, becauſe the Saints, and thoſe which are pure, appear ſo in Soul and Body by the proper pureneſs and cleanneſs of the Soul.

For they ſhall ſee God. But how ſaid he unto *Moſes, No man can ſee me, and live?* And *John* alſo, *No man ſaw God at any time?* And *Paul, No man ever ſaw him?*

We ſay, That they ſaid ſo concerning the natural and hidden Viſion of God; for the Nature of God, ſuch as it is, perſonally tranſcends the comprehenſion of humane underſtandings, and therefore they ſaid, *That he is neither ſeen nor comprehended.* Therefore this, *That they ſhall ſee God*, hath this meaning, That he who is pure in heart, participateth of Divine Revelations, and gaineth life uncorruptible, and a Kingdom for joy without ceaſing; and the light of Truth are called the Viſion of God, therefore he calleth *Viſion a Communion*, according to that, *The wicked ſhall be taken away, and ſhall not ſee glory* (which is) That they ſhall not participate of Glory.

Moreover, *God created us after his Image*, as the Wax according to the likeneſs of the Seal wherewith it

it is impreſſed, and beareth its Effigies; but we by our wickedneſs have covered it, as Ruſt obſcureth Iron; for he whoſe heart is pure from Paſſions, ſeeth in himſelf the image of Divine nature, as Iron, when it is poliſhed from its droſs, yieldeth ſplendor and brightneſs, eſpecially if it be brought to a clear Sun-ſhine: Let us therefore be pure in heart, that we may be worthy of the bleſſing, and be comforted in the Viſion of the Divine image.

Again, *Viſion* is taken in ſeven ſeveral ſignifications, but generally it may be reduced into three (*viz.*) to *Senſe*, *Reaſon* and *Faith*; and God is onely ſeen by Faith, and Faith is the perſuaſion of thoſe things which are in Hope.

Again, He is ſeen in his Works, according to that, *They ſhall ſeek after God, and find him out in his creatures.* The Organ of this ſight is a pure Heart, which doth not adhere to earthly Things.

Furthermore, They call *ſight*, the light and revelation which the Soul receiveth from within, by the knowledge of him, and of theſe ſpiritual Things, according to that, *Clear mine eyes, that I may ſee the wonderful things which are in thy Law.*

VII. *Bleſſed are the Peace-makers.*

For *Peace* is the equality of Will which is perfected in Love, and the Proprieties of Peace, and its Faculties, are Love, Quietneſs, Unanimity and Charity. Theſe are the contraries to Peace, Scandal, Commotion; and the Properties of him who is in Commotion, are diſtorted Eyes, tuberous Lips, gnaſhing Teeth, a diſtended Neck, a moving and ſhaking Head, Hands beating the Air, ſtamping Feet; therefore he calls them

them *Peace-makers*, who cauſe War and Seditions to ceaſe.

Moreover, Him who worketh quietneſs between the Soul and the Body, for the Spirit loves whatſoever keeps down the Body.

Moreover, Whomſoever worketh quietneſs between himſelf and others.

For they ſhall be called the Sons of God. But how can man, that is made of duſt, be the Son of God?

We ſay, That by Grace this was beſtowed on him, as it was in the beginning, Free-will, our own Liberty and Immortality are by Grace, and what is this Filiation? (That is to ſay) That man was made of mortal, corruptible and temporal: immortal, incorruptible and eternal, and that which is more, he was made a divine man; for he who was worthy to be the Son of God, poſſeſſeth the glory of his Father, as bodily Sons do inherit the riches of their Fathers.

VIII. *Bleſſed are they who are perſecuted for Righteouſneſs.*

(*i. e.*) The Martyrs and Confeſſors, who are perſecuted by the Devil or Tyrants; and our Lord calleth *Righteouſneſs* himſelf, as hath been ſaid before.

Moreover, He calleth *Righteouſneſs* all the victories of vertues; thoſe who are perſecuted for vertue, either for the care of our Brethren, or for Truth's ſake.

Moreover, This *eighth Beatitude*, hath affinity with the number *Eight*, and, as the Head of all *Beatitudes*, is placed in the ſummity of divine vertues. This *David* ſheweth in the *eighth Pſalm*, and alſo *Moſes*, by the

Circumciſion the eighth day, cutting off and circumciſing the dead skin wherewith we were cloathed for Tranſgreſſion of the Commandment; and here the *eighth Beatitude* gaineth us a return to Heaven, and a regreſs to our former Righteouſneſs.

Again, This number of *eight* is celebrated in Nature, and in Books, and among the Heathen Philoſophers.

Moreover, There are eight paſſions of the right hand, and eight of the left; thoſe of the right, are *Simplicity of the Mind, Mourning, Humility, Righteouſneſs, Mercy, Pureneſs of Thought, Peace, and perfect Suffering.* Thoſe of the left hand, are *Pride, Fornication, Vain glory, Intemperance, Covetouſneſs, Anger, Envy, Diſdain.* There is a Cure ſet down for every one of the left-handed paſſions (*viz.*) one of thoſe of the right hand; and the Soul is rectified, and the Body perfected of him who takes care thereof. *Pride* (which is the firſt Devil) a man overcometh by *Simplicity*, which is of mean nature. And *Fornication* (the ſecond, being of a Swiniſh nature) by the paſſion of the heart and *Mourning.* *Vain glory* (a Thorn which pricketh on every ſide, and is without Fruit) by *Humility*, which is the good ground, and cultivated with all vertues. *Guloſity* (a burning fire, and never ſatisfied) by an appetite regulated by *Juſtice and Uprightneſs.* The *rich man* (an Oppreſſor of, and hated by all men) by *clemency and mercy* towards all men. A *turbulent paſſion* of the mind and commotion of a confus'd perſon, by *ſincerity of thoughts and cordial love.* *Envy* (the Fountain of all Contention and Strife) by *Peace*, the reconciler of differences. *Diſdain* (the Father of puſillanimity and neglect) by *patient ſuffering*, the mother and root of all good Things.

IX. *Bleſſed*

IX. *Bleſſed are ye when men deride you.*

(i. e.) When men call you *Sorcerers, Criminal, Erroneous,* and by other reviling Terms; for ſcorns and reproaches ſometimes are a greater puniſhment than blows, and many times men ſtrangle themſelves, for that they have been reproached or reviled; for what reaſon is this *Beatitude of Reproach* ſet in the laſt place? By reaſon of the aſperity thereof; for if a man have not attain'd the perfection of the former, he cannot endure this; for he needeth to be a fortified man, who can bear a reproach, according as *Job, who bore the reproaches of his friends*; and *David*, thoſe of *Shimei.*

And perſecute you (i. e.) Becauſe they were to convert the *Gentiles* from worſhipping of Idols, to Faith in the Father, in the Son, and in the Holy Ghoſt, therefore perſecutions ariſe againſt you.

And ſpeak againſt you every evil word. Not for your offences, but by reaſon of me, it being untrue what they ſhall ſay againſt you, as *Paul* ſaid, *Let none of you ſuffer as an evil doer, but as a Chriſtian. Then rejoyce and be glad for your reward (i. e.)* in Truth when the Apoſtles were reproached and reviled for Chriſt, they greatly rejoyced, and now a reward is given unto them, and then the glory which is to be revealed in us, and theſe words are taken to concern all thoſe who ſuffer Tentation for Chriſt.

For ſo perſecuted they the Prophets. This paſſage doth not only regard the Apoſtles, but alſo the Doctors; That as the Prophets ſuffered for the Father, ſo ye *(ſhall ſuffer)* for me: And by this he ſheweth his Majeſty, and the Equality of his Glory with the Fa-

ther. And inaſmuch as he ſaid, *The Prophets which were before them.* He ſhewed, That even they alſo had Prophets.

Again, Though in every of the *Beatitudes*, the Kingdom is not promiſed, be not diſmayed; for though the rewards in the *Beatitudes*, be divers and different one from the other, yet all and every of them will bring him who obſerveth any of them to the Kingdom of Heaven: And after he taught them their Duty, he applieth himſelf to the prayſing of them, that they might not be troubled, and ſay, How can we attain the fulfilling of the Commandments, which is requiſite for our entrance into Heaven?

DIONYSIUS

DIONYSIUS

HIS

EXPOSITION

ON THE

PROPHESIE of *ZACHARIAS*:

Tranſlated by *D. L.*

Bleſſed be the Lord God of Iſrael. That is to ſay, He is worthy of all Acknowledgments of thankful Benediction, becauſe he hath ſhewed his care and providence for us.

Who hath viſited his people. That is to ſay, By the eye of the Spirit he ſaw that the Blind were to be reſtored to ſight, and the reſt of the Miracles which our Saviour wrought.

And wrought them Redemption. That is to ſay, from Satan, Death and Sin.

And hath raiſed an horn for us. He calls Chriſt an horn, according to that then, *I will raiſe an horn unto David*, Pſal. 132. 17. *An horn* is taken from the ſimilitude of wild Beaſts, which fight and help themſelves with their horns.

In the house of David his servant. For in respect to him were the promises made, *That of the seed of David Christ should arise, Severus de Gebulo.* God is the horn of the Righteous and Saints; wherefore is he called an horn? as an horn is one of the integral parts of the body, and hath nothing like the body; for it is not flesh specifically, nor bones, nor nerves, nor veins, nor any of the entralls, though it be of the body. So Christ, though he be of men, yet hath he not in him any thing like unto men, of those things which are of sin.

As he spake by the mouth of the Holy Prophets. That Christ should arise from the seed of *David.*

That he might redeem us from our Enemies. That is to say, from the Devil and his ministers, and from sin and death.

And hath remembred his Covenant. *That he remembred,* is as much as to say, he performed: *viz.* The agreement which he made with *Abraham,* this day hath he performed; for Covenants are the Agreements which he made with *Abraham,* swearing, *That of his seed one should arise in whom all Nations should be blessed. By my self have I sworn, said the Lord, because thou hast done this thing, and hast not with-held thy Son from me,* &c.

And the Oath which he sware. That is to say, *That which I sware by my self, saith the Lord of lords.* He calls *his seed* which sojourned in the Land of his Enemies, *the children of* Israel; and *the seed wherein all Nations were to be blessed,* he calls *Christ.*

And that they might serve him without fear. He therefore delivered us, that we might worship him, and not Idols, without being afraid of the Devil.

In Juſtice and Righteouſneſs. That is to ſay, in Holineſs, and not in Sacrifices of dumb Beaſts.

Thou Childe, the Prophet of the Higheſt. That is to ſay, If Chriſt be the Higheſt, he hath Prophets alſo, as hath his Father. It is manifeſt, That the *Word* is the moſt high, from that which *John* ſaid, *That he who came from on high, is above all*; therefore it was the moſt High God who was incarnated, and his Prophet was *John*, not far off, but neer at hand; for he ſaid, *Behold there cometh one after me.*

For thou ſhalt go before the face. That is to ſay, To prepare the way before him in the minds of men who are ſunk in ſins.

Again, He went before his Face, for he ſaid, *Behold there cometh after me one who is more powerful than I.*

That he might give knowledge of ſalvation to his people. To give unto the Faithful knowledge of ſalvation by remiſſion (*of ſins*) he calls his people thoſe who believe in him, that he might give them the knowledge of God the Father, who is the true God, and that they might lead their lives, as Chriſt ſaid, *This is life, that they may know thee the true God.*

By the tender mercies of God. That is to ſay, By the mercies and favour of God.

He ſent unto us from on high a branch. According to that, Behold a man, and his name was *a branch.*

Others call the *Star* which declared unto the Wiſe men, *a branch*, which came from on High, and preached unto the Wiſe men who ſate in ſin.

To give light unto them who are in darkneſs. He calls ſin darkneſs, and the ſhadow of death; for to this end he came from on High, that he might expiate our ſins

and

and iniquities, which are darkneſs and death, becauſe he is the light of the World.

To guide our feet in the way. Feet and the way, he calls Converſation and Actings.

In the way of peace. That is, in the way of the Goſpel, according to that, *Your feet ſhod with the bleſſing of the Goſpel:* And he made peace between us and his Father.

THE

THE EXPOSITON OF *DIONYSIUS SYRUS* ON THE MAGNIFICAT:

Translated by *D. L.*

MY Soul doth magnifie the Lord. That is to say, My Soul gives Thanks, and glorifies him who hath magnified me, and made me the Mother of his Son. It is a Query, Whether the Lord magnified *Mary*, or whether *Mary* (magnified) the Lord? And it

it is certain, That the Lord magnified *Mary*. Again, *Magnifie* here, is like that of the Scripture, which ſaith, *Give Majeſty unto God.*

And my Spirit hath rejoyced in God. Becauſe he hath ſent down his Son unto me, and hath preſerved me from that Curſe, *In ſorrow ſhalt thou conceive.*

Regarded the lowlineſs of thy Hand-maiden. That is to ſay, He hath beheld my Humility, and hath exalted me, and made me the Mother of his Son. *Moſes* alſo by reaſon of his Humility, was made a Prince.

And he ſaw that ſhe obſcured her ſelf in the low condition of a Maid-ſervant, though ſhe was to be the Mother of his Son.

Behold, from henceforth all generations ſhall call me bleſſed. That is to ſay, From this time that ſhe conceived the Word of God. And this ſhe ſpoke by Propheſie, *For behold, all generations of the earth called her bleſſed*, according as ſhe ſaid.

Hath done great things to me. That is to ſay, That ſhe conceived him without the Society of Man, and bare him with the Conſervation of Virginity.

He that is mighty, and holy is his Name. Becauſe he is Mighty and Omnipotent, he hath done great things for me.

And his mercy is to generations. Becauſe he poureth forth his mercies upon thoſe who are of a righteous and vertuous Converſation. And ſhe took of thoſe Things which were her own, and conferr'd them upon others (*i. e.*) becauſe ſhe feared God, he multiplied his mercy on her in Virginity.

He hath gotten the victory with his arm (*i. e.*) his Dominion and Kingdom he calleth Victory. In time paſt,

paſt, the Victory, the Arm, and Dominion of the Lord, was ſeen in the Wonders which he wrought by the Prophets; but in this time forward, by the Revelation of his Son.

He hath ſcattered the proud. In time paſt, the Proud and Vain glorious, but in the time to come, the Crucifiers.

He hath put down the mighty (*i. e.*) In times paſt, the Kings who roſe up againſt the *Hebrews*; but at this time, the *Gentiles* and the *Jewes*, and the Hereticks, who have riſen againſt the Church.

And exalted the humble (*i e.*) In the time of *Abraham* and *Iſaac*, and afterward the Apoſtles and Faithful.

The hungry he hath filled with good things (*i. e.*) Really he ſatisfied, and will ſatisfie; and ſpiritually he ſatisfieth, and will ſatisfie thoſe who hunger after vertue, and in the world to come will fill them with good Things and Rewards.

The rich he diſmiſt (*i. e.*) Thoſe who gloried in their Riches, he vomited out, and drove away from him.

He hath holpen his ſervant Iſrael (*i. e.*) In *Egypt*, and in the Wilderneſs, and in that he gave him the Land of Promiſe, and freed him from his Enemies.

He hath remembred his mercy (*i. e.*) *Mary* doth not inſinuate, as if he had forgotten what he had ſaid; but by the words *he remembred*, is to be underſtood, That he fulfilled his mercy and his promiſe which he made unto *Abraham*, *that Chriſt ſhould riſe of his ſeed.*

Moreover, That which God promiſed by his mercy unto *Abraham*, *That in his ſeed the Nations ſhould be bleſſed*, did he fulfill by the Twelve Apoſtles, and by the multitude of *Jewes* who believed; as alſo the Promiſes of *Paleſti* were performed by *Joſhuah* the Son of *Nun* and *Caleb*.

DIONYSIUS his EXPOSITION ON SIMEON's *Nunc Dimittas*, His *Benediction*, and his *Propheſie*.

Tranſlated by *D. L.*

Diſmiſs now thy ſervant. He begs a Diſmiſs from Chriſt, though he was not detained by him, but by the Spirit; for he knew that there was one Nature of the Father, and of the Son, and of the Spirit: and that they have one Will, which he had learned by the Spirit. By theſe words, *Diſmiſs thou thy ſervant.* He prayes to be diſmiſſed out of this life.

According to thy Word. It is likely that he had formerly heard from him ſomewhat concerning this, and therefore he put him in mind of what he had ſaid unto him.

In peace. That is to ſay, Without pain and paſſion. He begged a quiet departure, and that very day he was diſmiſſed this life, though others ſay the day after.

Mine eyes have ſeen thy mercy. His Incarnation or Incorporation he calls mercy, whereby he redeemed all Nations.

Which

Which thou preparedſt in the ſight. That is to ſay, In his clemency he was gracious to ſinners, and propitious unto them.

A light for revelation of the Gentiles. When Chriſt was revealed in perſon, he was a light to the *Gentiles* who ſate in darkneſs; and they diſcerned and diſtinguiſhed between the falſe gods, and the true God, and worſhipped him.

And the glory of thy people. He was glory to the *Iſraelites*, becauſe he was incarnated of their Nation, and choſe from amongſt them Twelve Apoſtles, and Seventy two Evangeliſts; and although there was amongſt them one wicked man, yet the reſt of them believed, as ſaid the Apoſtle.

And Simeon bleſſed them. The Virgin, becauſe ſhe was worthy to be the Mother of him who was begotten of the Father eternally; and *Joſeph*, becauſe he was an aſſiſtant to the Virgin: and they were both Miniſters in this myſtery.

Behold he is ſet for the fall. That is to ſay, Of the *Scribes* and *Phariſees*, and *Prieſts*, who did not believe.

And riſing of many. That is to ſay, Of *Publicans* and *Harlots* who believed in him, and aroſe; and of all the ſons of *Adam* who believed.

Is ſet. Here is fulfilled that which was ſpoken by the perſon of the Father, *Behold, I am to ſet up in Sion a ſtone of offence*; and it was well ſaid, *I am to ſet up.* And *Simeon* ſaid *is ſet up*, by reaſon he was placed in the midſt of thoſe who believing, aroſe; and of thoſe who denying, fell.

In Iſrael. He ſaid ſo, for that as yet they had liberty of choice; and the fall and riſing were not from Jeſus, but from proper freedom and power of thoſe who believe or deny.

And

And for a ſign of Contention. For all Tongues ſpoke againſt him, and were all overcome by him, according to that, *I came not to bring Peace.*

For a ſign. Becauſe, that as a ſign doth not only ſhew it ſelf, but other things alſo; ſo Jeſus doth not onely reveal himſelf, but alſo the Father and the Spirit.

Of Contention. For the *Jewes* of that time were divided in opinion concerning him: Some of them called him *a Prophet*, and others of them *a Deceiver*: As alſo the Chriſtians of this time, ſome of them call him *God made Man*, others, *Man made God*, and *two natures after the union*: And ſome of them call him *Creator*, others call him *a Creature.*

And a Spear ſhall paſs thorow thy ſoul. He calls a *Spear* the defect of Faith in *Mary* concerning him at that time, and alſo at the time of his Paſſion. He did not ſay, *That a Spear ſhall ſtick in thee, but it ſhall paſs thorow thy ſoul*: That he might ſhew that her defect of Faith was not permanent with her, becauſe ſhe received from the Apoſtles correction, when the Spirit came down into the upper Room, and inſtructed her concerning the Majeſty of him whom ſhe had born.

Moreover, He calls *a Spear* the Contumely and Reproach which the *Jewes* caſt upon her, which as *a Spear* were to transfix her.

Again, He calls *a Spear* that which transfixed (her Son) on the Croſs, which having paſſed thorow our Saviour, he ſaid that it paſſed thorow *Mary*; for it was the Cuſtom, that they who were Crucified, did end their life not with a Sword, but with a Spear: when therefore the Son receiveth a wound, the Mother

alſo

alſo is likewiſe wounded, eſpecially when ſhe is neer at hand, and ſeeth it; for although as God, he was by nature the Son of the Father, yet inaſmuch as he was made Man, he was naturally the Son of *Mary*. In the *Greek*, inſtead of *a Spear*, it is written *a Sword*: Others, *Through thy ſoul*. That is to ſay, Through thy Son ſhall paſs *a Spear*, and the ſting of the Serpent of Paradiſe, by reaſon of the Tranſgreſſion of the Commandment hitherto, and ſhe calls her ſoul her Son.

That thoughts of many might be revealed. That is to ſay, *this Spear; to wit*, doubting and ſcandal which paſſeth thy ſoul doth reveal the Thoughts of many hearts; whether they raiſe doubts concerning him out of infirmity, or out of an evil mind, receive Correction from the Spirit, as *Mary* did, and as many others at that time, and as the Faithful afterwards.

DIONYSIUS

DIONYSIUS SYRUS
HIS
EXPOSITION
ON THE
AVE MARIA.

Tranſlated by *D. L.*

AND *the Angel came to her* (*i. e.*) The Angel declared his meſſage unto her being alone, for as he had done unto *Zacharias* and *Joſeph*, ſpeaking unto them, he did not ſo declare unto *Joſeph*, for without the communication of *Joſeph* in the conception, ſhe conceived by the Holy Ghoſt; but he denounced the matter unto *Zachary*, becauſe he communicated in the conception of *John*.

Peace unto thee full of grace. He commenceth his Diſcourſe from *Peace*, for this Child was to deſtroy the Hoſtility which was between earthly and heavenly Things, between the Nation of the *Jewes* and the *Gentiles*, and between the Soul and the Body; and alſo his Adminiſtration was to be accompliſhed, according to what *Iſaiah* ſaid, *He ſhall ſpeak Peace with his people.* Who filled her with *Peace*? The Father. And what

was this Grace? It was this, *That ſhe conceived God in the fleſh.*

Our Lord is with thee. He doth not ſay, My Lord onely, but alſo of all the Hoſts, which is known from hence, That it was God who was conceived; for he was not onely Lord of the Angels, but he was God alſo. And why did he ſay *God?* We ſay, That he obſerved the cuſtom of ſervants, who do not call their Maſters by their name.

Bleſſed amongſt women. That is to ſay, In thee is blotted out the Curſe, by thy bearing him in whom are bleſſed all Nations.

AN

An EXPOSITION of the LORDS PRAYER, taken out of *DIONYSIUS SYRUS* his CATENA, on the Sixth Chapter of St. *Matthew*: And Tranſlated by *D. L.*

PRay thus. That is to ſay, Not as the *Gentiles* and *Hypocrites*, but as I teach you.

צלותא *Prayer* is ſometimes taken for a promiſe of Vows which are ſeparated or deſigned by us to God, according to what *David* ſaid, *I will perform my vowes to the Lord*: As alſo for whatſoever cometh from the lips.

And בעותא *Prayer* is an Oblation made to God after the performance of a promiſe, therefore צלותא ought firſt to be accompliſhed, and then בעותא to follow.

צלותא *Prayer* is taken three manner of wayes.

Firſt, For Words; as that of *Hannah*, who prayed with her mouth.

Secondly, For matter of Fact; as that of *Phinehas*, who prayed by a zealous deed.

Thirdly, For that of the mind; according to that, *I will pray in the Spirit, and I will pray with knowledge.*

And every one of these three manner of wayes, *bodily, mentally, spiritually*, our Lord recommends unto us the latter.

Our Father who art in Heaven.

Our Father may be termed several wayes.

First, Our remote Father, as *Adam* the Father of us all.

Secondly, Our next Father, as *Abraham*, who was the Father of *Isaac*.

Thirdly, Accidental Fathers.

Fourthly, An Instructer of Youths is called a Father.

Fifthly, An aged man is called a Father.

Sixthly, The High Priest is called Father.

Seventhly, The Three hundred and eighteen Doctors are called Fathers.

Moreover, Satan is called the Father of them who are subject unto him; but in none of these kinds do we call God *our Father*, but by reason of Baptism; and forasmuch as Christ and we also are born in Baptism, we are Brethren unto him, and Sons to the Father, as *David* said, *I will declare thy Name to my Brethren, and he gave them authority to be called the Sons of God.* And we call the Father our Father. Christ was the natural Son of his Father, but we are the Sons of Grace. Unto whom doth it belong to call God his Father? He who is perfect in a good Conversation, is he who calls God our Father; but he who is of a sordid and evil Conversation, calls Satan his Father, because he fulfills his Will.

Why

Why doth he teach us to ſay *Our Father* generally, and not peculiarly every one of us, *My Father who art in Heaven?* That he might ſhew that we are one Body, and that our Father is one; and that we might pray for the intire body of Brethren.

Moreover, by the words *Our Father*, he beats down Pride, and exalted Opinions of our ſelves, ſhewing, That Kings and Beggars are equal in that glorious Pedigree; if ye all have one Father, ye are alſo of one kind in the Spirit.

Our Father who art in Heaven.

Not that he is confined to Heaven, but that he might divert the mind of him who prayeth from earthly Cogitations, and raiſe it to Heaven.

Again, He ſaith *in Heaven*, That we might be weaned from earthly Parents, and to ſhew that his dwelling is in Heaven.

Hallowed be thy Name.

That is to ſay, That by our glorious and gracious living, the Name of God may be ſanctified and glorified.

Again, That we might conſecrate our lips and our mouths to his Name, becauſe he is Holy before we can call him Holy.

Again, *Hallowed.* That is to ſay, Let thy Holy Name be praiſed or celebrated, קודשא is an Hebrew name, and ſignifieth ſeparation. And whatſoever thing is ſeparated from another, whether it be in beauty, or in riches, *&c.* the Hebrew calls it קדישא Holy, according to that, *The Holy in the Land, and Renowned.*

Thy

Thy Name.

Thy Name is uſed in the place of God, according to the phraſe of Scripture, *Praiſe the Name of his holineſs, and let them know that thy Name is the Lord onely.*

Thy Kingdom come.

That is to ſay, That thou may'ſt deliver us from evil.

The word *Kingdom* is taken in ſundry ſenſes, as we have hinted heretofore.

Kingdom, The Beatitude of the World to come, wherein we ſhall be made immortal.

Kingdom, The time after the Reſurrection of Chriſt, according to that, *I will not drink of the fruit of the Vine, until I drink it anew in the Kingdom.*

Kingdom, The Goſpel.

Kingdom, The Theory of Things of ſmall quantity, according to that, *The Kingdom is like unto Leaven.*

Kingdom, The Contemplation of the Trinity, according to that, *The Kingdom cometh not by obſervation, and the Kingdom of God is within you.* Here he calls the Kingdom, the Grace of the Holy Spirit which we receive in Baptiſm.

Again, *Thy Kingdom come.* He teacheth us to pray for Faith in him, therefore he calls Faith the Kingdom.

Thy Will be done.

He teacheth us to pray for a vertuous and chaſte Converſation.

Moreover, Be pleaſed that we who dwell on earth may glorifie thee.

As in Heaven, ſo alſo in Earth.

That is to ſay, As thou art well-pleaſed with the Angels in Heaven, ſo alſo be pleaſed with us who dwell on Earth.

Give us the Bread of our Exigency.

By *Bread*, is underſtood all things neceſſary for the Body, Meat, Drink, Rayment and Lodging, all which are requiſite for the Body.

This day.

In that he ſaith *the day*, he means the preſent time.

Remit unto us our debts, as we alſo.

For remiſſion, he gives remiſſion; we as men, remit unto men; but he as God, remits unto us our many Treſpaſſes: And as is the diſproportion between a grain and a Mountain, between a drop and the Sea, ſo little is our remiſſion in compariſon of that remiſſion he grants us.

Lead us not into Tentation.

That is to ſay, Let us not be the occaſion of their being condemned, who are to bring Tribulations upon us.

And again, It doth not befit us to preſume of our own accord the expoſing of our ſelves to Tentations; for Satan himſelf continually raiſeth them up againſt us, and therefore let not us excite them.

But deliver us from Evil.

That is to ſay, It behoveth us alwayes to pray, that we may be delivered from the Temptations which the evil one raiſeth againſt us.

For thine is the Kingdom.

If the Kingdom be his, then Satan is his Slave, and cannot preſume to attempt any thing, unleſs he permit him, as he gave him permiſſion in the caſe of *Job*, and of the Swine.

The Power and the Glory.

His is the Power, for he is able to do all Things.

And Glory for ever.

For as his Kingdom is ſure, and his Power great, ſo alſo ſhall his Glory, without end, remain for ever. He comprehends the Prayer in Ten ſentences, according to the Myſtery of the Ten Commandments, and the Ten Beatitudes; and *Jud* (which ſignifieth Ten) is the letter of Jeſus, and the five firſt ſentences concern the Soul, and the five latter concern the Body, that we may purge the Ten ſenſes. He applies himſelf after Prayer to root out of the mind anger and wrath, which if it be not done, Prayer is not accepted.

The Form of PRAYER which our *Saviour* made after his Baptiſm when *the Heavens were opened*, as it is delivered by *Dionyſius Syrus*, according to the Teſtimony of St. *Philoxenus*, and Tranſlated by *D. L.*

O *Father, according to the good pleaſure of thy Will I am made Man; and from the time in which I was born of a Virgin, unto this day, I have finiſhed thoſe things which are agreeing to the nature of Man, and with due obſervance have perform'd all thy Commandments, the Myſteries and Types of the Law: And now I am baptized, and ſo I have ordain'd Baptiſm, that from thence, as from the place of ſpiritual Birth, the Regeneration of Men may be accompliſh'd: and as* John *was the laſt of the Legal Prieſts, ſo am I the firſt of the Evangelical. Thou therefore, O Father, by the mediation of my Prayer open the Heavens, and from thence ſend thy Holy Spirit upon this womb of Baptiſm; that as he did untye the womb of the Virgin, and thence form me, ſo alſo he would looſe this Baptiſmal womb, and ſo ſanctifie it unto men, that from*

thence new men may be begotten, who may become thy Sons, and my Brethren, and Heirs of thy Kingdom. And what the Prieſts under the Law until John *could not do, grant unto the Prieſts of the New Teſtament (whoſe chief I am in the oblation of this Prayer) that whenſoever they ſhall celebrate Baptiſm, or pour forth Prayers unto thee, as the Holy Spirit is ſeen with me in open Viſion, ſo alſo it may be made manifeſt, that the ſame Spirit will adjoyn himſelf in their ſociety a more ſecret way, and will by them perform the miniſteries of the New Teſtament, for which I am made Man: and as the High Prieſt, I do offer theſe Prayers in thy ſight.*

DIONYSIUS

Dionyſius Syrus his *Queſtion* and *Anſwer* concerning the *Prayer* which JOHN the *Baptiſt* taught his DISCIPLES: Tranſlated by D. L.

Queſt. *WHat was the Prayer which* John *taught his Diſciples?*

Anſw. Some recite it thus, *O Lord fit us for thy Kingdom, and that we may enjoy the happineſs thereof with thy Son.* Others thus, *O Father ſhew me the day of the Baptiſm of thy Son.* But what if one ſhould ſay, *What need was there of this Prayer after he had baptized the Son, had ſeen the Spirit, and had heard the Father?* Others ſay, That he prayed thus, *Repent, for the Kingdom of Heaven is at hand.* Others thus, *O Father, let me hear thy Voyce. O Son, ſhew me thy Perſon. O Spirit, ſhew me thy Deſcent, and raiſe up thy Power.* But neither is this approved, the firſt Expoſition carries with it the greater veriſimilitude.

Gregorius the SYRIACK SCHOLIAST, called מפרינא on the *Four Goſpels*: Tranſlated by DUDLEY LOFTUS J.U.D.

MATTHEW the Firſt.

The Son of David *the Son of* Abraham.

HE mentioneth *David*, for that they hoped Chriſt would ariſe from him, according to that, *Was not Chriſt to riſe from the ſeed of* David, *and from* Bethlehem? He mentions *Abraham* alſo, for that it hath been ſaid, *In his ſeed ſhall all Nations be bleſſed.* And *Luke*, becauſe that he wrote unto the *Gentiles*, mounted up unto *Adam* the common Father, and from him to God, the Creator of all things.

Jacob *begate* Judah *and his Brethren.*

He did not mention the Brethren of *Iſaac* and *Jacob*, for that the Nation of the *Hebrews* were not to derive their Genealogy from them, as from the Brethren of *Judah*; for theſe were *Hebrews*, the other were *Edomites*, the ſons of *Iſhmael* and *Eſau*.

Judah

Judah *begate* Pharez *and* Zarah *of* Thamar.

Pharez was a Type of the New Teſtament, whoſe reſemblance he was made, in regard he firſt put out his hand, which was afterwards withdrawn. And after *Zarah*, who was a Type of the Old Teſtament, came out, and therefore he expreſſes both their names; and the Evangeliſt abſtains from making mention of *Zarah*, *Rebecca*, and other vertuous Women; but mentioneth *Rahab*, *Ruth* and *Beerſheba*, to reprove the *Jews*, who upbraided the Lineage of the *Gentiles* with the peculiarity of the people of God, and thought that the meritorious cauſe of becoming the ſervants of God, was Lineage or Wiſdom; whereas he ſhews, That *David* the Great deſcended from *Thamar* the *Ammonite*, who committed Fornication with her Father-in-law, and from *Rahab* the Harlot, who received the Spies in *Jericho*, and from *Ruth* the *Moabite*, though againſt the *Moabites* and *Ammonites* it was decreed, That they ſhould not enter into the Houſe of the Lord for ever; and King *Solomon* the wiſe was begotten of *Beerſheba* the *Hittite*, who at firſt had unlawful Communication with *David*.

Joram *begate* Hoſiah.

Joram did not beget *Hoſiah*, but *Ahaziah*, and *Ahaziah* begate *Joaſh*, and *Joaſh* begate *Amoziah*, and *Amoziah* begate *Hoſiah*. *Africanus* of *Emaus*, and St. *Severus* ſay, That the Evangeliſts omitted theſe three, for that they deſcended from *Attaliah* the Siſter of *Ahab*. ſhe who for her wickedneſs was alſo called the ſiſter of *Jezabel*; but if it were ſo, How cometh he to make mention of *Ahaziah* and *Manaaſſe*, who were more

In the Catena he is called אביסכופוס ועמאוס

more wicked? *Georgius de Gentilibus* ſaith, That the firſt Scribe failed by reaſon of the ſimilitude of letters, and inſtead of *Ahaziah* wrote *Hoſiah*; but neither doth this Opinion prevail with me, becauſe that if theſe three be brought into computation with the others, they make up Seventeen Generations; and if they were not omitted by the Evangeliſt, How did he ſet down Seventeen, and reckon but Fourteen? It is therefore known that the computation of *Origen* ought rather to take place, and to be credited, who ſaith, That the Evangeliſt omitted thoſe perſons, to accommodate the computation to the pleaſure of the believing *Hebrews*, who much reſpected the number Fourteen.

Concerning this, the Authour of the Catena, *after the citation of many Opinions, reſts upon none, but ſaith,*

קרונא דין
הי דשפרא
לה נאחוד

Id eſt, quam voluerit ſententiam ſequatur lector.

Joſia *begate* Jocania, *and his Brethren in the Captivity of* Babylon.

Jocania who was the Grandſon of *Joſia*, he calls his ſon, for *Joſia* begate *Jehoiachim* who was *Aliakim*, and *Jehoiachim* begate *Jocania*; and the Uncles of *Jocania* on the Fathers ſide *Jehu*, *Achaz* and *Zedekia* are called his brothers children according to the cuſtom of Scripture, as *Abraham* ſaid unto *Lot* the ſon of his brother, *We are Brethren.* And becauſe the Prophet *Daniel* reckoneth the ſeventy years of Captivity in the Tranſmigration from the Propheſie of *Jeremiah*, which began the 13*th* of *Joſia*, *Matthew* ſaith, That he begate *Joſiah*, although it was *Achaziah.*

Jocania *begate* Shelathiel.

Jeremiah the Prophet ſaid concerning *Jocaniah*, *That his Throne ſhall periſh without children, and that no man*

of

of his ſeed ſhall ſit upon the Throne of David. How therefore can Chriſt, of whom it is ſaid, *The Lord will give him the Throne of his Father* David, derive his Genealogy from him, for one of the two muſt neceſſarily be falſe, either the Propheſie, or the Genealogy? Saint *Severus* anſwereth, That the Throne from whence the ſeed of *Jocaniah* was to fail, was not the heavenly one which appertained to our Lord, but an earthly one, *My Kingdom is not of the world.* And *Shelathiel* the ſon of *Jocaniah* here mentioned, was the ſon of *Neri*, named in St. *Luke*, the ſon of *Neri* and *Jocaniah* were Brethren as from the Mother, and when *Neri* dyed without ſons, *Jocaniah* married his Wife, and of her begate *Shelathiel*, it being clear that *Matthew* did ſet down the Natural Genealogy, and *Luke* the Legal.

Zurubabel *begate* Abiud.

Luke maketh *Reſa* to be ſon of *Zurubabel*, and Saint *Severus* ſaith, That both of them were his ſons, and that *Matthew* reckoned upon the one, and *Luke* upon the other.

Jacob *begate* Joſeph.

Luke ſets down *Joſeph* to be the ſon of *Heli*, and it is ſaid that *Jacob* and *Heli* were Brethren on the Mothers ſide, and when *Heli* dyed without children, *Jacob* took his Wife, and of her begate *Joſeph*, who, according to the Law, was the ſon of *Heli*, and naturally the ſon of *Jacob*.

Moreover, *Luke* ſheweth, That although *Joſeph* be reduced to *Heli*, yet ſo the Genealogy of Chriſt may be brought to *David* by *Nathan*; and he doth not fix the Genealogy upon *Mary*, for that the Families were not

not to be deduced from Women; yet by the mention of the Genealogy of *Joſeph*, that of the Virgin is made known, becauſe their Anceſtors were Brethren one to another, the Father of the Virgin was called by many names, *Joiakim*, *Jonchir*, *Tſadock*, *Joſedack*, and her Mother was called *Hana* and *Dina*.

Of whom was born Jeſus who is called the Greek, who is ſaid *to be* Chriſt, that is to ſay Jeſus, which is interpreted *a Redeemer*, it is a name of his Humanity; but *Son*, *the Word*, *and Splendor*, are names of his Divinity; but *Chriſt* and *Emanuel* are both of them names of Aſſociation, and from the unction of the Humanity with the Godhead cometh the name *Chriſt*.

עדלא *Nondum, when as they had not come together.* The Greek hath it, before they came together, ſhe was found with child. Some ſay that ſhe was a Votreſs, and that *Joſeph* eſpouſed her for Tuition, and not for marital Converſation; but St. *Severus* ſaith, That he eſpouſed her as it were for marital converſe, or elſe it had not been ſaid, *When as yet they did not come together*; but foraſmuch as a miracle preceded their coming together, he was prohibited from carnal commerce.

For he that is born in her. That is to ſay, the word *born* is to be taken for *conceived*, and for this reaſon it is ſaid *in her*, and not *of her*.

And thou ſhalt call his Name Jeſus. תקרא That is to ſay, *Thou* Joſeph; but *Luke* ſaith, תקרין That is to ſay, *Thou* Mary ſhalt call.

And knew her not until ſhe brought forth her firſt-born ſon. That is to ſay, Neither did he know her after ſhe brought him forth, according to that, *The Raven went forth, and returned not until the waters were dryed*

up; and it is clear that he did not return after the waters were dryed up. The like is ſaid of *Malchil* the daughter of *Saul*, ſhe brought not forth until ſhe dyed. And he is called her firſt-born ſon, not that ſhe brought forth another after him, but for that before him ſhe brought forth no other; and *Joſe* and *James* were called his Brethren as in reſpect of *Joſeph*, but not in regard of *Mary*.

CHAP. II.

THere *came wiſe men from the Eaſt.* Some ſay, That there came three Princes with a Thouſand men. And holy *James* ſaith, That there were Twelve Princes, who left Seven thouſand at *Euphrates*, and came to *Jeruſalem* with a Thouſand. St. *Junnais* and *Cyrillus* ſay, That they came when he was an Infant, and wrap't in ſwadling cloaths, for the Star conducted them before he was born. And *Euſebius* and *Epiphanius*, and Prince *Ephraim*, and Prince *James* ſay, That thoſe wiſe men came two years afterwards, when they had carried him to *Jeruſalem*, and were in *Bethlehem*, and therefore the Evangeliſt ſaith, *That they entred into a Houſe, and not into a Cave, and in the ſame night the Angel appeared unto* Joſeph, *and he fled from thence into* Egypt. And it is very manifeſt, That when he was born, he went from *Bethlehem* to *Nazareth*, as *Luke* ſaith; and after Two years, when the wiſe men came, he fled from *Bethlehem* to *Egypt*, as *Matthew* ſaith.

We have ſeen his ſtar in the Eaſt. Some ſay, That an Angel appeared unto them in the likeneſs of a ſtar, and according

according to the relation of others, *They ſaw in the ſtar a young maid bearing a man child in her arms, having a crown on his head.* Others ſay, *That they ſaw in the ſtar letters declarative of his birth.* Others ſay, *That* Balaam *their Father, or* Zarduſhti *their Prophet, foretold the ſame.*

And would not be comforted, becauſe they were not. That is to ſay, They could not revive.

He ſhall be called a Nazaren. *Matthew* knew this either from an unknown Prophet, or from Tradition, or from the Holy Ghoſt. And Prince *Ephraim* ſaith, That a Branch, or a Bough, is in the *Hebrew* called *Nozor*, it being apparent, that this is the Propheſie, *That a branch ſhall proceed from the root of* Jeſſe. And hence it is, That *the words* he ſhall be called a *Nazaren*, import, That he ſhall be called a Branch.

CHAP. III.

IN thoſe dayes came John *the Baptiſt.* That is to ſay, He doth not ſpeak of thoſe dayes when Jeſus returned from *Egypt*, for he was then Five years of age, being Two years old when he went thither, and remaining there Three years; but he calls the whole ſpace of Twenty and five years, that he dwelt in *Nazareth* after his coming from *Egypt*, thoſe dayes; for when he was Thirty years of age, he was baptized by *John.*

Repent, the Kingdom of Heaven is at hand. That is to ſay, the Goſpel of Chriſt which leadeth to Heaven. And *John* was the firſt who uſed this expreſſion of the Kingdom of Heaven.

And his meat was Locuſts, and wilde Honey. Some ſay, That he calls ſweet Roots and Sprouts by the name of Locuſts, and in the *Diateſeron* it is written *Milk and Honey.*

Sadduces. They were *Samaritans.*

To flie from the wrath to come. That is to ſay, From the deſtruction of *Jeruſalem*, which was to come to paſs by *Veſpaſian.*

From theſe ſtones. That is to ſay, From the ſteril *Gentiles.*

And he ſaw the Spirit of God. *Matthew* and *Mark*, and *John*, ſay only of *John* the *Baptiſt*, that he ſaw the Spirit. And *Luke* ſaith, *That the Heavens were opened, and the Spirit deſcended after he was baptized, whil'ſt he prayed.* But whether he ſaw, or they ſaw, he doth not mention. And St. *Junnis* ſaith, *That the whole multitude ſaw the Spirit*; becauſe, that when they could not by the voyce which they heard, know, who it was the Teſtimony concern'd: The Spirit reſted upon him, and ſhewed him unto them.

CHAP. IV.

THen Jeſus was led of the Holy Spirit into the Wilderneſs. He did not immediately after his Baptiſm go into the Wilderneſs, for that Three dayes after he was baptized, he wrought the miracle of converting Water into Wine in *Kotna.*

To be Tempted of the Devil. מן אכלקרצא That is to ſay, קרצא are Accuſations, and מאכלקרצא ſignifieth as much as if one ſhould repeat the crimes of another.

He

He was afterward an hungred. That is to ſay, in confirmation of his Humanity; but though *Moſes* and *Elias* faſted each of them Forty dayes, it was not ſaid of them that they ſuffered Hunger, for no man doubted but that they were men.

And ſhewed him all the Kingdoms of the World, and the Glory of them. That is to ſay, by the miniſtry of the Fancy, but not really, and in Truth. *Luke* placeth the conflict of *Vain-glory* in the Third place, and that congruouſly, becauſe the Two conflicts, *viz. of Bread, and of ſhewing him the Kingdoms*, were in the Wilderneſs, but *that of Hunger*, was on the Temple in the City.

He departed into Galilee. That is to ſay, He Taught us that we ſhould not ſtand in the way of evil.

For they were Fiſhers. That is to ſay, in the Old Teſtament *Shepherds* were choſen and called, as *Jacob*, *Moſes* and *David*, becauſe they were to govern their own and peculiar people; but in the New, they were *Fiſhers*, becauſe they were commanded to Teach without limitation every one who was prepared, as well of the *Gentiles*, as of the *Jewes*.

CHAP. V.

Bleſſed are they who mourn. That is to ſay, who mourn for their ſins.

For they ſhall be comforted. That is to ſay, by pardon and forgiveneſs.

For they ſhall inherit the Earth. He calls *Earth the extremity of the Firmament*, whereunto the righteous are to aſcend in the Reſurrection, as *David* ſaid, *I hope to ſee the bleſſings of the Lord in the Land of the Living.*

The Peace-makers. That is to ſay, They who work a reconciliation between the Soul and the Body, inſomuch that the Soul deſireth nothing that may be hurtful to the Body.

It is good for nothing. אולא This word is unuſual, and is not to be found elſewhere in the whole Contexture of the Scripture.

Guilty of Judgement. That is to ſay of Murther.

Guilty of the Congregation. That is to ſay, To be expelled out of the Congregation.

Raka. This word ſignifieth *Contempt* in reſpect of the Body, and the word *Fool Contempt* in regard of the Soul.

Thou ſhalt not go thence, until thou ſhalt pay. The word *until*, doth not denote a Releaſe from Hell, nor an end of Torment.

Hath committed Adultery in his heart. He doth not condemn the natural motion, but the will of him who is incited laſciviouſly.

And ſhall take away thy Tunick. כותנך That is to ſay, Thy upper garment.

Thy Veſt. מרטוטך That is to ſay, The nether garment which covereth the nakedneſs.

CHAP.

CHAP. VI.

They have received their Reward. That is to ſay, Praiſe from Men.

Our Father which art in Heaven. He Teacheth us, That we ſhould ſeek thoſe Things which are above the Earth, and not that God is confined to the Heavens.

From Evil. That is to ſay, from Satan.

The light of the Body is the Eye. The *Eye* myſtically ſignifieth the Fathers and Teachers, and the *Body* ſignifieth the People.

CHAP. VII.

Judge not. That is to ſay, wickedly.

Not every one who ſhall ſay unto me, Lord, Lord. That is to ſay, Faith without good Works doth not avail.

CHAP. VIII.

As Moſes *commanded for a teſtimony unto them.* That is to ſay, That they might Teſtifie for me that I do not deſtroy the Law.

When

When Jesus heard, he marvelled. That is to say, According to his Humane Nature; for the Divine Nature doth not wonder at any thing, because admiration is a passion of the rational Soul, not comprehending the cause of a Thing.

And saw his Wives mother. He declares hereby, That he had a Wife: And it hath been said, That when he was called to the Office of an Apostle, he did not any more converse with her.

Bury my Father. Either he was sick unto death, or was very aged.

Permit us to go into the herd of Swine. That is to say, To the intent that when the Swine should perish, the Owners of them might persecute him.

CHAP. IX.

AND *passed over, and came to his own City.* That is to say, to *Capernaum*, as *Mark* saith; for in *Bethlehem* he was born, in *Nazareth* he was bred, and he dwelled in *Capernaum*.

Thy sins are forgiven thee. That is to say, because sins were the cause of the Palsie, by the taking away the cause, he also took away the effect.

Sitting amongst the Publicans, whose name was Matthew. This he writes of himself; and such was his Humility, that he was not ashamed of his former calling, *to wit*, of being a Customer, which was reproachful.

CHAP. X.

THE first Simon *who is called* Cephas. He was the chief of the Apoſtles, he was of *Bethſaida*, of the Tribe of *Naphtali*,. He Taught one year in *Antioch*, and built a Church there, and went to *Rome*, and preached there for the ſpace of Twenty ſeven years; and when *Paul* came unto him there was a great perturbation in *Rome*, and *Nero* commanded that both of them ſhould be ſlain; and *Peter* deſired to be crucified with his Head downwards, that he might, as it were, kiſs his Lords feet.

And John *his brother.* That is to ſay, The Evangeliſt. He departed from *Jeruſalem* together with *Mary* the mother of our Lord, and they were baniſhed together to the Iſland of *Patmus*; and when he returned from Baniſhment, he Preached in *Aſia*, and built a Church in *Epheſus*, and *Ignatius* the fiery and *Polycarp* miniſtred unto him, and he buried the Bleſſed *Mary*, and no man knoweth where he laid her. He lived ſeventy and three years, and dyed after all the Apoſtles, and was buried in *Epheſus.*

Bartholomew. His name was Jeſus, and in honour of his Maſter, he did not call him by his name, but by the name of his Father.

Think not that I come to ſend peace on earth. Some Object, How doth this agree with that, *He ſhall ſpeak peace with the Nations?* And that, *He is our peace?* And that, *My peace I give unto you?*

We answer, That those Things respect the perfection of the Gospel, but this hath relation to the beginning thereof.

A Prophet in the name of a Prophet. That is to say, Although he be a Prophet in name onely, and not in deed.

CHAP. XI.

A Reed shaken with the wind. That is to say, What think ye of him who hath a wavering mind ready to bend with every wind? And of him, who having formerly known me, will now make shew as if he knew me not?

And more than a Prophet. That is to say, He Prophesied, and gave Testimony of me, as did the rest of the Prophets. And he hath this superadded excellency, *That he saw me bodily.*

CHAP. XII.

I Will have mercy, and not sacrifice. That is to say, If the Sabbath were broken by sacrifice, how much rather might it be broken by mercy, which is more pleasing to God than sacrifice.

Behold my servant in whom I am well pleased. For as much as he assumed the likeness of a servant, *to wit*, his humane nature, he is called a servant by the Prophet *Esay*.

Neither

Neither ſhall he cry. That is to ſay, Furiouſly, or in wrath; for otherwayes he did conſtantly cry and preach: as ſaith St. *John, In the laſt day of the Feaſt he ſtood up.*

Every idle word. That is to ſay, Every lying word.

An evil and adulterous generation. That is to ſay, A people which followeth after Idols.

But the ſign of the Prophet Jonas. That is to ſay, Of my Sepulchre and Reſurrection.

So ſhall the Son of man be in the heart of the earth three dayes, and three nights. Some compute from part of the whole dayes of the *Friday*, *Saturday*, and of the *firſt day* of the Week, and ſo reckon three dayes; and it is clear that there were not ſo, three dayes and three nights, but peradventure we may ſay, That the firſt day was that wherein he was Crucified, and the night thereof was thoſe hours wherein the Sun was darkned; and the ſecond day, was the remainder of *Friday*, and the night thereof was the whole night until *Saturday* morning; and the third day was the whole *Saturday*, and the night thereof was part of the night before the morning of the firſt day of the Week, for it is not known at what hour our Lord aroſe.

CHAP. XIII.

TO *him that hath.* That is to ſay, A good Will and Diligence.

It ſhall be given. That is to ſay, The underſtanding of the Goſpel.

And to him that hath not. That is to ſay, Much.

Even that. That is to ſay, That little which he hath.

Shall be taken from him. That is to ſay, It ſhall be loſt through his negligence.

Every Scribe. That is to ſay, Who interprets the two Teſtaments, and knows the ſenſe of Holy Scripture.

The Son of the Carpenter. That is, of *Joſeph*. *Mark* ſaith, *Was not this the Carpenter the Son of* Mary? And it is poſſible, That they ſaw him in ſome ſuch like action.

CHAP. XIV.

HErod *the Tetrarch heard.* That is to ſay, One of the Four Potentates who govern'd in the Land of *Iſrael.*

The firſt was this *Herod*, who Ruled in *Galilee*, and this was he who cut off the Head of *John* the *Baptiſt*, and he was the ſon of *Herod* who ſlew the Children, and the Son of *Herod* who was ſirnamed *Agrippus*, who is mentioned in the *Acts.*

The ſecond was *Philip*, who governed in *Ituria*, and he alſo was the ſon of *Herod* who put the Children to death.

The third was *Pontius Pilate*, who governed in *Judæa.*

The

The fourth was *Lyſinius* who governed in *Abilene*: Theſe four governed after the rejection of *Archelaus* Grandchilde of *Herod*, who put the Children to death.

Told Jeſus. That is to ſay, *Herod* thinks that thou art *John* riſen from the dead, and therefore he departed thence into the Wilderneſs.

When Jeſus heard of it; *viz.* what *Herod* ſaid.

CHAP. XV.

Which my Father who is in Heaven hath not planted, ſhall be rooted out, viz. The Traditions of the Elders which God hath not ſet down, are to be rooted out.

CHAP. XVI.

And upon this Rock. That is, upon thee.

Will I build my Church. That is, the Congregation of the Faithful.

And he began to rebuke him. That is, He ſaid unto our Lord, if thou ſhalt ſuffer, and ſhalt be ſlain, our Preaching will ceaſe.

For whoſoever will ſave his life. That is, in the World to come.

Shall

Shall loſe it, viz. In this World.

There are ſome ſtanding here, viz. *Peter*, *James* and *John*.

Who ſhall not taſte of death, until they ſhall ſee the Son of man. That is to ſay, in *Mount Tabor*.

Coming in his Kingdom. That is, cloathed in glory and majeſty.

CHAP. XVII.

AND *after ſix dayes*, viz. After he promiſed and ſaid, *That they ſhould ſee his glory*. *Luke* ſaith, After eight dayes, reckoning the day wherein he diſcourſed of theſe things with his Diſciples, and the day wherein he aſcended to *Mount Tabor*, with the ſix intermediate dayes.

And led Peter. Becauſe he was chief of the Apoſtles.

And there appeared unto them Moſes. That is to ſay, From the dead.

And Elias, *viz.* From among the living; and they appeared not bodily, but by repreſentation.

Te ſhall ſay to this mountain. He calls Satan by the name of mountain, according to what the Prophet *Zachary* ſaid, *What art thou great mountain before* Zarubabel?

Faith as a grain of muſtard-ſeed. That is, which doth not doubt at all; and it is certain, that ſuch a Faith as this is not found in every man.

Take

Take and give for me and thee. Hence it appears, that *Simon* alſo was a firſt-born Son; for every firſt-born ſon was to pay yearly two *Didrachma's* or *Souzes* to the High-prieſts, and whether this piece of money were newly created, or whether the Fiſh had found it, and ſwallowed it, God onely knows.

CHAP. XVIII.

AND Jeſus called a little Boy. It hath been ſaid, That *Ignatius* the fiery was this Boy.

But woe to the man by whom ſcandals ſhall come. Some ſay that this is meant concerning *Judas Iſcariot.*

But if thy hand or thy foot. That is, thy ſervant or thy wife.

Doth not leave the Ninety and Nine. That is to ſay, the Angels.

In the Mountain. That is, in Heaven above.

Wherefore. That is to ſay, becauſe it is fit to forgive much.

CHAP. XIX.

AN Eunuch for the Kingdom of Heaven. He praiſeth thoſe who cut off their laſcivious thoughts, and not thoſe who abſcind their prolifick members, for this is forbidden by the Apoſtles Canons. *Every*

Every one is not ſufficient for this thing. Every one cannot conſerve Virginity.

Eaſier for a Camel. St. *Cyrell* expounds this of a thick Cable, but *Moſes Bar Cepha* takes it for a great Animal.

The Maſter of the Houſe. That is, God.

CHAP. XX.

WHO went out early in the Morning. That is to ſay, in the beginning of the Creation he was careful of this, that the houſe of *Adam* ſhould do good things.

And he went out the third hour. That is, when the Children of *Iſrael* went out of *Egypt.*

And he went out the ſixth, and the ninth hour. That is, in the time of the Judges, and Kings of *Iſrael.*

And about the eleventh hour. That is, the later times when the Goſpel of our Lord began to be Preached.

Who have born the burthen of the day. That is to ſay, Perſecution in *Egypt,* Tribulation in the Wilderneſs, and Captivities and Baniſhments.

CHAP. XXI.

HE came to Bethphage. The Greek reads it βηθφαγῆ, it is a place where that bituminous matter groweth wherewith Women paint the hands and feet of themſelves, and their Children.

Others,

Others ſay, That *Phagi* is interpreted over againſt.

Others, A place where ſeveral wayes meet.

Others, A wild Fig-tree; *Phagi* in the Greek Tongue is expounded *Lintels.*

And ſitting on a Foal. This ſignifieth the ſubmiſſion of the *Gentiles* who were not brought under the yoke of the Law, and not that he rode for wearineſs, becauſe he rode from *Bethany*, and not from a remote place.

Had two ſons. That is to ſay, the *people of God*, and the *Gentiles.*

Labour in the Vineyard. That is, keep the Commandments of God.

Maſter of the houſe. That is God.

And planted a Vineyard. The people of *Iſrael.*

And hedged it round. That is, He eſtabliſhed the Law for them.

And built a Tower therein. That is, the Temple.

And ſet it out to Husbandmen. To the Prieſts.

The time of fruit. When they inherited the Land of promiſe.

He ſent his ſervants. That is to ſay, the Prophets who were before the Captivity of *Babylon.*

Moreover, he ſent other ſervants, viz. The Prophets who were after the Captivity.

His Son, viz. Chriſt in the fleſh.

When he ſhall come. That is, in the day of Judgment.

The ſtone which the builders refuſed. That is to ſay, the *Jewiſh Doctors.*

CHAP. XXII.

A Man who was not clad with a wedding garment. That is, a Believer deſtitute of good works.

For many are called. Thoſe who believe.

And few are choſen. They who are adorned with good Works.

CHAP. XXIII.

Their Phylacteries. That is to ſay, Tables whereon they wrote the Ten Commandments, which the *Scribes* and *Phariſees* hung about their necks.

And inlarge the borders of their veſtments. That is to ſay, they did interweave Scarlet in the manner of Stars on the borders of their garments, that they might be known.

He who ſweareth by the Corban which is thereupon, is guilty. That is to ſay, he calls the Veſſels or Utenſils and Veſtments of adminiſtration which approached the Altar by the name of *Corban*; and it is certain that though they were ſimple in themſelves, yet were they ſanctified in their relation to the Altar.

Unto the blood of Zacharias, *the Son of* Barachias. That is to ſay, the Father of *John the Baptiſt*, after whom your power was diſſolved, and you have not authority to put any one to death.

Some

Some ſay, that this was *Zacharias*, one of the Twelve Prophets; but this conjecture is not true, for he was not ſlain, but dyed in peace, nor doth the ſcope of our Lords ſpeech teſtifie the ſame.

Te ſhall not ſee me henceforth. That is, from the time I am to aſcend into Heaven.

Until ye ſhall ſay, Bleſſed is he who cometh in the Name of the Lord. That is, at my laſt coming.

CHAP. XXIV.

WHen therefore ye ſhall ſee the abomination of deſolation. That is to ſay, the enſign of the Eagle which *Caius Cæſar* commanded that they ſhould ſet up upon the Temple.

And unleſs thoſe dayes were ſhortned. That is to ſay, *Jeruſalem* was then beſieged but One hundred and ſixteen dayes by the *Romans* after the crucifying of our Lord, *viz.* from the 25*th* of *April*, to the 9*th* of *Auguſt*.

Then if one ſhall ſay unto you, Lo, here is Chriſt. This he ſaith of Antichriſt, *to wit*, a lying Chriſt; and he giveth charge that they ſhould not believe in him, for it is Satan who enters into a deceiving Jew, and worketh feigned miracles, and before the latter coming of our Lord ſhall for a little while appear.

The ſign of the Son of man in the clouds. That is, a Croſs ſhining in the Air.

With a Trumpet. In ſome of the Greek copies, with the voice of a Trumpet.

Heaven and Earth ſhall paſs away. *Paſſing away*, he doth not call a total annihilation or privation, but mutation, like this, *He paſſed away from evil, and did that which was good.*

Who then is. The word *who*, is not here to be taken interrogatively, but approbatively.

CHAP. XXV.

TEN Virgins. The full number of vertuous ſouls.

The Bridegroom and the Bride. The word *Bride* is not to be found in all the Greek copies, and particularly in that of *Alexandria.*

To one he gave talents. To wit, to the chief Prieſts who conſecrate the holy Unction, offer the Oblation, and confer Orders, and baptize, and conſecrate Churches.

To another two, viz. the Prieſts, who offer the Oblation, and do baptize.

And to another one. As to the Deacons, who purifie onely.

Which thou didſt not ſowe. That is to ſay, what Satan ſowed, thou didſt reap.

The Son of man in his glory. He raiſeth the contemplation of the Diſciples to the glory of his latter coming, that they might not be offended at the meanneſs of his firſt coming.

CHAP. XXVI.

AND they covenanted with him. That is to ſay, they promiſed unto him.

Thirty pieces of money. The word, for the moſt part, is taken for Silver.

To ſuch an one. His name was not publiſhed, leſt *Judas* hearing of it, ſhould make ready thoſe who were to crucifie him, and ſo the waſhing, and receiving of the myſteries might have been diſturbed, and as ſome think that this was *Joſeph* the Counſellor, and as others would have it, it was *Nicodemus*, or *Lazarus*, or *Simon* of *Cyrene*.

And when it was Evening. That is, the Evening before the preparation. *Hypolitus* of *Rome* ſaith, *That our Lord did not eat the Paſſeover this Evening, for it ought to have been eaten in the morning of the day; but he celebrated the myſtery onely of his body and bloud in bread and wine.* But *Juannis*, and the reſt of the Doctors ſay, *That he did eat the Lamb.* But the firſt Opinion is moſt to be approved of, as appears by the Goſpel, which mentions onely the preparation of the Paſſeover.

Moreover, The Law it ſelf ſo teſtifieth, which did not command to eat on the Evening preceding the 15*th* day, but on the morning of the 15*th* day, which the Evangeliſt *John* clearly demonſtrates, for on the morning of the preparation they had not yet eaten the Paſſeover; and our Lord who came for the fulfilling of the old Law, had broken it by eating before day;

day; and if he had ſo done, this alone had been ſufficient to have furniſhed them with high matter of accuſation, nor had they needed any thing elſe to have laid to his charge.

Who dippeth his hand. All dipped with him, but the reſt of the Diſciples with-held when he put forth his hand, but *Judas* impudently put forth his hand to dip at the very ſame time with our Lord; and that they dipped either in Wine or Vineger, or Water, is clear by the Law, which prohibited to eat any thing made or prepared with fire.

As it is written concerning him. Some object thus, and ſay, *If* Judas *betrayed him for the fulfilling of the Scripture, as our Lord himſelf ſaith, Wherefore doth he pronounce a woe unto him?*

We ſay, That he is condemned for betraying him with an evil conſcience, and not for the fulfilling of the Law.

And he ſaid, Take ye all of it. Prince *Ephraim*, and Prince *Jacobus* ſay, *That our Lord communicated the myſteries unto* Judas, *but after he had diſſacrated the bread by dipping it in water.* But others ſay, *That the myſteries do not become unholy by dipping them in water.* St. *Juannis* and *Severus* ſay, *That he did partake of the holy bread, without being abſolved of its holineſs.* And St. *Philoxenus* ſaith, *That he did not at all partake thereof, foraſmuch as Satan had entred into him, wherefore we do not communicate unto thoſe who are poſſeſſed.* And *David Canobita* the ſon of *Paul*, ſaith, *That he did partake thereof, not being unholied; but he for want of faith, did eat it as meer bread.*

When they had ſung. In ſome of the Syriack copies it is in the ſingular number without the letter *vau*, as if Jeſus onely had ſung; but it ought to be in the plu-

plural number with the ſaid letter, and to refer to the Diſciples, as it is in all Greek Copies.

This night before the Cock crow, thou ſhalt deny me thrice. *Mark* ſaith, *Before the Cock crow twice, thou ſhalt deny me thrice.* Both agree in the ſame ſenſe, but *Mark* declares this, That the Cock at one time, or *uno impetu*, did double its voice.

Twelve Legions. A Legion, is Ten thouſand.

I am able to deſtroy the Temple of God, and to build it up in three dayes. He did not ſay ſo, but deſtroy this Temple, *to wit*, Ye, wherefore thoſe Witneſſes were reputed falſe Witneſſes.

CHAP. XXVII.

AND he went and hanged himſelf. *Luke* in the *Acts* doth not ſay, That he hanged himſelf, but that he burſt aſunder in the midſt, and all his bowels guſhed out; and it might have been, that after he was hanged, he burſt aſunder.

A *famous priſoner called Baraba.* His name was Jeſus; and that no errour might ariſe from the Identity of name, he was named from his Father.

Scourged Jeſus with whips. Cords that were pleated, for it was the cuſtom of the *Romans* to ſcourge him firſt whom they would crucifie.

They plated a Crown of Boughs. That is to ſay, of Thorn, having white bloſſoms.

They came to a place which was called Golgotha. They ſay, That *Shem* the ſon of *Noah* did there bury the

the head of *Adam*, and this was the Court of *Aran* the *Jebuſite*.

And they gave him to drink vineger. In ſome of the Greek copies it is written Wine.

The cauſe of his death in writing. In the Greek it is, *His accuſation which was written. Luke* and *John* ſay, *That they wrote in three Languages, in Hebrew, Latin and Greek.* The reaſon was, that theſe three Nations were then celebrated in *Jeruſalem*, more than the *Syrians* and the *Arabians*, and the reſt, which much leſs eſteemed them.

And they crucified with him two Thieves. He who was on his right hand had the name of *Titus*, and he on the left hand was named *Domcus*, for ſo it is to be found in the Book of St. *Aretus*, the Diſciple of *Paul*.

Alſo the Thieves who were crucified with him, reviled him. It is probable, that both of them did at firſt blaſpheme; but afterwards, he on the right hand, when he ſaw the darkneſs which hapned, took it into conſideration, and confeſſed; and the other, though he ſaw what hapned, did not conſider it.

And there was darkneſs over the whole earth. This darkneſs was not only upon the Land of *Jeruſalem*, but it was alſo obſerved to extend unto *Athens*, as *Dionyſius* the *Areopagite* declares in his Diſcourſe againſt *Apolloponis* the Sophiſter; and this was an Eclipſe of the Sun, not by the Moon, as are all natural Eclipſes thereof; but it was contrary to cuſtom by the body of ſome thick cloud, or ſome other thing, which by Gods Providence, aroſe in the face of the Sun, and darkned it; and it is demonſtrable from hence, That it was not in the Newneſs of the Moon, but about the full Moon, *to wit*, on the 14*th* day thereof.

Until

Until the ninth hour. *Matthew* and *Luke* do not ſet forth at what hour our Lord was crucified, but *Mark* ſaith, it was the Third hour when they crucified him. And *John* ſaith, it was about the Sixth hour when *Pilate* ſate upon the Tribunal, and ſaid unto the *Jewes*, *Shall I Crucifie your King?* And ſome, deſirous to ſhew the Truth of both ſayings, ſay, That *Pilate* ſate in Judgment upon our Lord from the Third hour to the Sixth, and at the Sixth hour delivered him up to be crucified, as St. *John* ſaith. But *Mark*, foraſmuch as from the Third hour wherein they began to judge him, they were reſolved in their minds to crucifie him, he ſaid, That they crucified him the Third hour. And we ſay, That this might have been probable, if before the compelling of *Simon* of *Cyrene*, and the coming to *Golgotha*, and the drinking of imbittered Wine, and the dividing of his garments, *Mark* had ſaid this, That it was about the Third hour when they crucified him: But behold it was not ſo. Others ſay, That this in St. *John* is an errour, not of the Evangeliſt (God forbid) but of the firſt Scribe, who, inſtead of Three which he would have written, wrote Six. But without undervaluing the inſufficiency of theſe two Anſwers, I ſay, That *Mark* reckoned from the hours which were from the beginning of the day, until the hour wherein our Lord was crucified, and they were three; but *John* computeth the hour from the time when the Jewiſh Sergeants apprehended our Lord, and bound him at night before the Cock crowed, until the hour wherein they crucified him, and it was the ſixth hour, three of the night of the preparation, and three of the day.

And many bodies of the Saints. He calls thoſe Saints, who believed in our Lord, and departed this life a few dayes before.

And after his Reſurrection they came into the holy City. That is to ſay, *Jeruſalem.* It hath been ſaid, That they remained therein onely Three dayes preaching, and afterwards returned to their Sepulchres: Neither did they appear unto all men, but to their Kindred onely; and ſome ſay, That he doth not here call this earthly *Jeruſalem* the holy City, but the heavenly one.

One of them was Mary Magdalen. *Euſebius* ſaith, That there were two *Magdalens*, and each of them was called *Mary.* The one of them was this which *Matthew* ſpeaks of, and it is likely ſhe was the daughter of *Simon* the Leper, and ſiſter of *Lazarus.* The other, was ſhe out of whom he caſt ſeven Devils, whereof *Luke* ſpeaks.

And they rolled a great ſtone, and caſt it to. In all the Syriack copies theſe verbs are written in the plural number, but in the Greek the ſingular number is uſed, and that is congruous; for this ſtory concerns *Joſeph* of *Arimathea* onely, wherefore it is ſaid, *He took it, and rolled it, and put it to.*

CHAP. XXVIII.

AND *for fear of him. i.e.* becauſe he was an Angel. *For I know that (ye ſeek) Jeſus who was crucified.* The Greek hath it, The *Nazarite* who was crucified. And take notice, That in three Greek copies, and in one Syriack, the name *Nazarite* is not found.

All power is given unto me in heaven and in earth. The word *given*, he takes for revealed, *to wit*, my power which was hidden henceforward is revealed.

Amen. That is, in Truth.

MARK,

MARK,

CHAP. I.

The Beginning of the Goſpel of Jeſus Chriſt.

THat Baptiſm was the Beginning of the Goſpel, according to the order ſet down by St. *Mark*, is evident from this, That before our Lord was Baptized, he neither Preached, nor Evangelized; but after that he was Baptized, and Tempted, he began to ſay, *Repent, the Kingdom of heaven is at hand.* And St. *Baſil* ſaith, That this *Mark* firſt uſed the word *Evangelium*, and this is clear from hence, That the other Three Evangeliſts made no mention thereof.

A *voyce crying in the wilderneſs.* *John* is called *a voyce*, becauſe he made known Chriſt the Word; for by the voyce is made known the Word that is hidden in the mind.

Confeſſing their ſins. Hence it is manifeſt, That confeſſion is neceſſary for the Faithful.

And ſtraightwiy he came up out of the water. That is to ſay, our Lord.

He ſaw. To wit, *John the Baptiſt.*

And straightway the Spirit took him out. To wit, *the holy Spirit.*

What have we to do with thee. This one speaks as from the mouth of them all.

CHAP. II.

THE son of Halphæus. All the Doctors agree, That this *Levi* was *Matthew* the Publican, who was an Evangelist, and that Jesus sat down in his House, and *Mark* here calls him the son of *Halphæus*; and that this was not the brother of *James* the son of *Halphæus*, is demonstrable from this, That *Matthew* was of the Tribe of *Issachar*, and this (*James*) was of the Tribe of *Menasse.*

When Abiathar *was High Priest.* In the Book of *Samuel* it is written, That *David* desired the holy bread from *Achimelech* the Father of *Abiathar*, and it is possible that he desired it from *Achimelech*, and that *Abiathar* his son gave it.

CHAP. III.

SOns of Thunder. Because the sons of *Zebedee* did preach with a high voyce, he calls them by this name.

And his Kindred heard. That is to ſay, the children of *Joſeph.*

CHAP. IV.

THat under the ſhadow thereof the Fowl may dwell. That is to ſay, the *Gentiles* without the Law, may reſt under the ſhade of the Goſpel.

And they left the multitudes. In ſome Copies it is read, *He left*, but that reading is not to be approved, but we ought to follow the Greek Copies, *to wit*, That he and his Diſciples left them, or diſmiſſed them.

And there was a great tempeſt. The Syriack word ſignifieth a boyſterous wind which bloweth on the face of the earth, and raiſeth up duſt and ſand; it is of an Hebrew derivation, and is expounded *the aſcent of God.*

CHAP. V.

LEGION. That is to ſay, Ten Thouſand.

CHAP. VI.

Behold the Carpenter the ſon of Mary. It is likely that *Joſeph* was dead, and therefore he did not mention him with his mother and brethren.

Except a Rod. The word *except*, beareth the ſenſe of *neither* in this place; and it is clear from this, That *Matthew* ſaith neither a Rod.

It is not lawful for thee to take the wife of thy brother. Becauſe ſhe had by fraud cauſed him to be put to death; and had it not been for this, it had not been unlawful for him to take her to Wife, according to the Law of *Moſes*.

CHAP. X.

Timæus the ſon of Timæus. In two Greek copies, it is a blind man the ſon of a blind man.

And to ſay, Son of David. In two Greek copies, we find it, *Son of the Son of* David *have mercy upon me.*

CHAP. XIII.

AND *not the Son, but the Father.* *Matthew* hath not (the words) *and not the Son.* And our Lord ſaid this with reſervation, and not that he was ignorant of the thing; for he who knew the Father who was concealed and incomprehenſible, ſaying, *No man knows the Father but the Son.* How could he but know the time of the end of the World? He ſaid thus for this reaſon, *to wit*, That if he had ſaid I know and will not tell, they had been offended; and if he had ſaid he knew, and had declared it unto them, others would have known it from them, and have communicated it to all other generations: and ſo by reaſon of the remoteneſs of time, they would have grown negligent and careleſs. Hence it is known, That it is more advantagious to the ſons of men to be ignorant of a matter of this kind, than to have knowledge thereof.

CHAP. XIV.

AND *he took the Chalice, and gave thanks, and bleſſed, and gave unto them.* In the Greek it is not ſaid, That he bleſſed any more than the body onely.

And a certain young man followed him, and was naked, onely

onely covered with a linen cloth. That this was a ſtranger is known from hence, that his Diſciples were modeſt, and aſhamed to accompany him with a linen cloth only.

Wine mixed with myrrhe. That he might be the more intoxicated, and not be ſenſible of the agony of death.

And Mary *the mother of* James *the leſs.* That is to ſay, the brother of our Lord; and that he might be diſtinguiſhed from *James* the brother of *Zebedee*, he calls him the leſs; and this *Mary* was not the mother of our Lord, but the wife of *Joſeph, to wit*, the mother of his children.

And of Joſe *and* Shalom. Theſe alſo were the natural ſons of *Joſeph*, and were called the brethren of our Lord in name only, and not by conſociation of blood.

CHAP. XVI.

After this he was ſeen of two of them. *Luke* the Evangeliſt ſpeaks clearly of one of them that he was *Cleophas*; but as concerning the other, there are different opinions. Some ſay, it was the wife of *Cleophas.* Others ſay, That it was *Luke* himſelf; and that he might not ſeek glory, he did not mention his name.

And confirmed their words with the ſigns which they wrought. St. *Severus* ſaith, in the Seventy ſeventh diſcourſe of his *Epithronion*, That in approved Greek copies, the Goſpel of *Mark* ends with theſe words, *For they were afraid.*

LUKE.

CHAP. I.

For asmuch as many. That is to say, The Sect of *Simon* the Sorcerer, and those of the Circumcision; for it is said, That there were Eighty four Gospels according to the number of Apostles and Disciples; and after the Apostles departed this life, their Disciples chose two of those of the Apostles, *to wit*, those of *Matthew* and *John*; and two of those of the Disciples, *to wit*, *Mark* and *Luke*, and that they destroyed the rest.

According to what they have delivered. That is to say, The Apostles.

To us. That is to say, To me and to *Mark*.

Of the Word. That is to say, of Preaching; *to wit*, Evangelical denuntiation, and the doctrine of our Lord in the World; and that this voyce *the Word* is applicable to those Three senses, is apparent from the words of *Gregorius Theologus*.

Theophilus. This man was a Believer, and one of the Rulers of *Alexandria*.

Nor Scicera (strong drink) That is to say, a certain kind of drink which was made of Honey, and of Dates, *&c.*

From the Birth of Jesus to his Baptism were Thirty years, and from his Baptism to his Ascension were Two years and Six months.

He shall be great. That is to say, His greatness shall be revealed to Angels and to Men.

And the power of him on high shall come upon thee. All the Greek Doctors agree, That with this saying, the Divinity was united with the Soul and Body; and amongst the *Syrian* Fathers, *Absanius* of *Mabog* saith, That with this saying, the Word was united with the Flesh, as *John* saith, *The Word was made flesh, and dwelt in us*; and after Forty dayes when the body was formed, it received the rational soul.

By the name of his father Zacharia. Every first born son they called by the name of his Father, according to the custom which they held.

And they made signs unto his father. This sheweth, That his speech failed also with his hearing.

And he was in the Wilderness. When he was Two years and an half old, his Mother fled with him from *Herod*, for he was born Six months before our Lord; and when our Lord was Two years old, the Wise men came, and *Herod* slew the Children: and because *Zacharia* had caused his son to flie away, he sent to put him to death between the Altar and the Temple, whereunto he fled, and betook himself, *viz.* to the horns of the Altar.

CHAP. II.

That all the people of his Empire should be taxed. The Greek, *That all the inhabitated World should be taxed.* Here the *Syriack* sense is more to be approved,

ved, than the *Greek*, becauſe *Cæſars* power did not extend its ſelf to all Nations of the World.

And good tydings unto men. You may take notice, that the word *Amen* is hereunto added in ſome *Syriack* Copies, but not in the *Greek*.

And when eight dayes were accompliſhed. The *Armenians* partly adhering to the fancy of *Julianus*, ſay, That he was not in Truth circumciſed, but that they onely drew a line over his skin.

And when the dayes of their purification were accompliſht. She who bore a ſon, was purified in Forty days; but ſhe who bore a daughter, in Eighty dayes.

His name was Simeon. He was the Father of Jeſus the ſon of *Aſira*, and he was one of the Seventy and two Interpreters, who Tranſlated the Hebrew Bible into the Greek in the dayes of *Ptolomy*, and becauſe he doubted concerning this paſſage, *viz. a Virgin ſhall conceive, and bring forth*, ſpoken by *Eſay* the Prophet, he was bound Two hundred and eighty years to the Oblation, until he ſaw him who was born of a Virgin.

Behold he is appointed for the fall. That is to ſay, of the *Scribes* and *Phariſees*.

And for the riſing of many in Iſrael. That is to ſay, of ſinners who ſhall be juſtified by him.

And for a ſign of contention. That is to ſay, There ſhall be divers Opinions concerning him.

Of the Tribe of Aſer, *ſhe alſo was aged.* In the Greek, the words *ſhe alſo* are not written, for ſhe was not ſo old as *Simeon*.

CHAP. III.

With your allowance. That is, whatſoever was given by the King for their maintenance.

I baptize you with water. That is to ſay, I waſh you from ſins.

The ſon of Heli. *Matthew* the Evangeliſt calls *Joſeph* the ſon of *James*, and not the ſon of *Heli*; and *Aphrichianus* the Genealogiſt ſaith, That *Heli* was the ſon of *Matthath*, and that *James* was the ſon of *Mathan*, Brethren by the Mother whoſe name was *Eſtha*, and they were ſearchers of Secrets; and when *Heli* dyed without ſons, *James* his Brother took his Wife according to the Law for conſtitution of ſons, and of her begate *Joſeph*. Hence it is that *Joſeph* was the natural ſon of *James*, as *Matthew* ſaid; and the legal ſon of *Heli*, as *Luke* ſaid.

The ſon of Matthath *the ſon of* Levi, *the ſon of* Melchi. *Aprichianus* ſaith, That according to the Tradition they received from the Hebrew Genealogiſts, *Heli Matthath* and *Levi* were Brethren the ſons of *Melchi*, and not as *Luke* ſaid, *Heli* the ſon of *Matthath*, and *Matthath* the ſon of *Levi*.

The ſon of Zerubabel. *Matthew* ſaith, That *Zerubabel* begate *Abiud*; and *Luke* ſaith, That *Zerubabel* begate *Reſa*; and St. *Severus* ſaith, That *Zerubabel* had two ſons, *Abiud* and *Reſa*; and *Matthew* computed *Abiud*, and *Luke* reckoned upon *Reſa*: and *George* of the *Gentiles* ſaith, That they had not one Father, but two, who were called by the ſame name *Zerubabel*:

and

and others ſay, That *Abiud* was *Reſa, to wit*, that one perſon was called by two names.

The ſon of Shelathiel *the ſon of* Neri. *Matthew* ſaith, That *Jechonia* begate *Shelathiel*, and *Luke* ſaith, That *Neri* begate *Shelathiel*; and St. *Severus* ſaith, That *Melchi* the Father of *Neri* took a Wife whoſe name was *Nahaſhta*, and of her begate *Neri*; and when *Melchi* dyed, *Jehoiakim* the King who was *Eliakim*, took *Nahaſhta* his Wife for her beauty, and of her begate *Jochania*, and *Neri* and *Jochania* were Brethren by the Mother; and *Neri* took a Wife, and dyed without ſons; and *Jochania* his Brother took his Wife, and of her begate *Shelathiel* Hence it was, that this *Shelathiel* was the natural ſon of *Jochania*, as *Matthew* ſaid; and the legal ſon of *Neri*, as *Luke* ſaid; and *George* of the *Gentiles* doth not agree to this, but ſaith, That *Shelathiel* the ſon of *Jochania* was one, and *Shelathiel* the ſon of *Neri* was another.

The ſon of Joram. This *Joram* was not the ſon of *Jehoſhaphet*, as *Matthew* ſaith, but the ſon of *Mathitha*.

The ſon of Nathan *the ſon of* David. *Matthew* ſaith, That *David* begate *Solomon*; and *Luke* ſaith, That *David* begate *Nathan*: and this difference proceeds from this, That *Matthew* was willing to write onely the natural Genealogy which was deduced from *Solomon* the ſon of *David*; and *Luke*, by reaſon of a conteſt amongſt the *Jewes*, was forced to write the natural and legal Genealogy which was deduced from *Nathan* the ſon of *David*, for which reaſon many names in *Luke* differ from thoſe in *Matthew*.

The ſon of Jeſſe, *the ſon of* Obed, *the ſon of* Boaz. *Julianus* King of the *Gentiles*, objects, and ſaith, If *Luke wrote the legal Generations, wherefore doth he mention* Obed

Obed *to be the ſon of* Boaz, *according to the rule of nature, and not the ſon of* Malion, *according to the legal deduction, as it is written in the book of* Ruth?

The Doctors anſwer thus, That there was a controverſie amongſt the *Jewes* concerning *Joſeph*, whether he proceeded from *David* or no? and therefore bleſſed *Luke* proves, That not only naturally as *Matthew* writes, but legally alſo the Genealogy of *Joſeph* mounts up to *David*; and *Luke* aſcending from *David* to *Abraham*, computes the natural Fathers, as *Matthew* did.

The ſon of Abraham *the ſon of* Terah. From hence *Luke* begins to carry on the Genealogy where *Matthew* left off, and to raiſe it to *Adam*, becauſe he did not as St. *Matthew* write his Goſpel to the *Hebrews*, who boaſted of *Abraham*, but to all Nations who were deduced from *Adam* as well as he.

The ſon of Adam *who was from God.* *Aprichianus* ſets down Fifty perſons from *Abraham* to Chriſt; and in all the Copies of *Luke*, which are read in the Holy Churches, there are Fifty and Six; and ſo from *Adam* to our Lord, Seventy and ſix: and according to the natural Genealogy of the Goſpel of *Matthew* from *Abraham* to *Joſeph*, there were Forty perſons; and according to the *Book of the Kings*, there were Forty and four, *to wit*, *Ahazia* and *Joaſh*, and *Amotſia* and *Eliakim*, who was *Jehoiakim* being added.

***

The acceptable year of the Lord. That is to say, The year wherein Repentance for sin was to be accepted by the Lord.

Naaman the *Oromojan.* That is to say, *the Syrian.* The *Nestorian* reads the *Syriack* word with *Pathocho* over *Olaph*, and a quiescent R. That is to say, *the Gentile*; but that reading is not to be approved of, because the *Greek* reads it ὁ Σύρος, *the Syrian.*

CHAP. VII.

OR expect we another. Some say, That this disjunctive particle beareth in this place the sense of a negative; and that *John* did not say thus interrogatively, but positively, as if he would have said, *Thou art he, and we do not expect another*; but this is not the meaning of the words.

CHAP. IX.

AND a returning spirit. That is to say, on certain dayes it left him, and then Tormented him as an ague.

CHAP. X.

THen to this City. That is to say, and not to this City.

Perad-

Peradventure they had repented in ſackcloth and aſhes. The *Neſtorians* read the word *repented* in the maſculine plural, but not rightly, becauſe the Greek reads it Καθήμεναι μετενόησαν.

And behold a certain Scribe aroſe to tempt him. The Commentators of *Cincria* are of Opinion, That this was the ſame who is mentioned in *Matthew* and *Mark*, to have ſaid to our Lord, *Good Maſter, What ſhall I do to inherit eternal life?* And that this was not he is certain from this conſideration that there is mention made of him by *Luke* hereafter in the paragraphy of the tenth Sabbath.

Thou art ſollicitous about many things. That is to ſay, more than are neceſſary.

But one thing is requiſite. That is to ſay, The exigency of the day.

CHAP. XI.

Teach us to pray. The prayer *Our Father which art in Heaven, Matthew* and *Luke* onely mention it, and *Luke* doth not add, *For thine is the Kingdom*, &c.

The Queen of the South. The *Sarakians* ſay, That the name of this Queen was *Balkis*.

CHAP. XII.

Command my brother to divide inheritance with me. This man was covetous, and becauſe his brother fol-

followed our Lord, he hoped that our Lord would have ſaid unto him, *Leave whatſoever thou haſt unto thy brother, and come after me.* But when he diſcovered the evil intention of his Covetouſneſs, which made him forſake the ſecular Judges to come unto him, he did not vouchſafe to anſwer his requeſt.

The Baptiſm wherewith I ſhall be baptized. That is to ſay, I am to dye a voluntary death, wherein I am to riſe from the Earth, as out of the Water.

CHAP. XIII.

To day and to morrow. That is to ſay, This year and the next.

Out of Jeruſalem. That is to ſay, it was neceſſary that the *Jewes* the ſons of *Jeruſalem*, ſhould partake in the murther of the Prophets; for though *Jeremy* was ſlain in *Egypt*, yet was he ſtoned by thoſe *Jewes* of *Jeruſalem* who fled from the *Chaldeans*, and *Daniel* dyed a natural death in *Babilon.*

CHAP. XVI.

And taketh another, committeth adultery. That is to ſay, he who without a lawful cauſe puts away the firſt.

There was a certain rich man. Becauſe he was wicked, his name is not mentioned, according to that, *I will not remember their name with my lips.* And moreover, That he might ſhew that he was to blot the names of the wicked out of the Book of Life; and many of the Doctors ſay, That this rich man was not in any real ſubſiſtency, neither *Lazarus* the Beggar, but that it was onely a Parable; and it is certain, That as yet the wicked have not received Torment, nor the Righteous Bliſs, as *Paul* ſaith, *They received not the promiſe, that they might not be perfected without us.* Saint *Cyril* ſaith, That this Rich man was in very deed, and that his name was *Naphtali* of the Tribe of *Dan*, and that *Lazarus* was deſcended from the *Gibeonites*, and behold his Water-pot is preſerved hitherunto, and whoſoever is ulcerous or lame in his Feet, is Cured thereby.

And was cloathed with fine linen. That is to ſay, pure white Cotten, which by reaſon of the exceeding fineneſs thereof, is like to the air.

CHAP. XVII.

Might ſay unto this Sycamore tree be thou plucked up by the roots, and be planted in the ſea. He brought this Tree for an inſtance, by reaſon it hath more Roots than other Trees.

CHAP. XVIII.

AND *was not reſtrained by ſhame of men.* Who adored the fire which is inſenſible.

But I faſt twice in the Week. That is to ſay, The *Phariſees* faſted the ſecond and fifth day of the Week.

CHAP. XXII.

HE *who is greateſt amongſt you.* It is likely that they did not remember what was ſaid unto *Peter, That thou art* Cephas, *and on thee will I build my Church, and I will give thee the Keyes of Heaven.*

Here are two Swords. St. *Junnis* ſaith, *That they were Knives for the Paſſeover which were prepared there.*

CHAP. XXIII.

AND *they gave him vineger.* That he might drink thereof, and dye the ſooner.

CHAP. XXIV.

AND *from* Jeruſalem *ſixty furlongs.* In ſome of the Greek copies it is an Hundred and ſixty.

Peace be with ye amen. The word *amen* is not found in all copies.

And he took and did eat before them. He did eat, that he might remove from them the Opinion of a Phantaſm, and not that he ſtood in need of meat.

And he lifted up his hands, and bleſſed them. That is to ſay, he made them Biſhops; and when he ſent them two and two, he made them Deacons; *to wit*, purifiers from evil ſpirits; and *when he breathed on them, and gave them power to forgive ſins*, he ordained them Prieſts.

JOHN wrote his Goſpel in the Greek Tongue at the Requeſt of thoſe of *Aſia*. And *Euſebius* ſaith, That *Peter* and *Paul* came unto him to *Epheſus*, and did perſwade him to write.

JOHANNIS

CHAP. I.

The Word was made fleſh, and dwelt in us.

HE here declares his natural union and perſonality with humane nature, and not the change of his nature.

And of his fulneſs have we all received. This is the ſaying of the Evangeliſt, and not of the Baptiſt.

And grace. That is to ſay *new*; *for grace*, that is to ſay, *old.*

Truth and grace was by Jeſus Chriſt. He doth not ſay, That the Law of *Moſes* was falſe, but that it was the ſhadow of this body.

Theſe things were done in Bethany *beyond* Jordan. In ancient Copies it is written, *Theſe things were done in*

in the paſſage of Jordan. And this is to be approved, for *Bethany* was not in the Wilderneſs where *John* baptized, for it was about Twelve miles from *Jordan*.

One of thoſe who heard. That is to ſay, *Andrew*, and *John* himſelf was the other; but he would not expreſs his name, being reſtrained by humility.

Can any good thing come out of Nazareth? He ſaith this, as having read that Chriſt was to ſpring from *Bethlehem*, and not knowing that he was born in *Bethlehem*.

CHAP. II.

Forty and ſix years was this Temple in building. That building did not require ſo long a ſpace of time, but they were hindred by their bordering Nations.

CHAP. III.

Unleſs a man ſhall be born of Water, and the Spirit. He doth not ſay, *Unleſs a man hath been born.* For juſt men who went before, inherited the Kingdom, and were not baptized; but ſhall be baptized, *to wit*, henceforward.

CHAP. IV.

His Diſciples went into the City. It is probable, That as yet he had not commanded them that they ſhould not enter into the City of the *Samaritans*, and they entred not to learn, but to buy victuals.

Was not thy husband. That is to ſay, is not, becauſe the five husbands which ſhe took, dyed one after another; ſhe was reputed an Homicide, as *Thamar* was by *Judah*; and for the reproach of Widowhood, ſhe took a ſixth, with a Covenant that he ſhould not have commerce with her as a Wife.

The ſowers. That is to ſay, the Prophets.

The reapers. That is to ſay, the Apoſtles.

CHAP. V.

There was a feaſt of the Jewes. That is to ſay, Pentecoſt.

Which was called in the Hebrew Betheſda. That is to ſay, an houſe of ignominy, becauſe they waſhed therein the Sacrifices from blood and excrements. Some men, by another reading, will have the word to ſignifie an houſe of mercies, from the help given to the blind and lame; it ſounds like this, *The Lord was with* Joſeph, *and ſhed mercy upon him.* But this is not to be approved, becauſe the Greek reads it προβατικὴ That is to ſay, a houſe of the excrements of ſheep, and inſtead of *Betheſda*, calls it *Bethſaida*,

And

And he who deſcended firſt after the commotion of the water, was cured. Some ſay, That it conferred remedy, by reaſon that the body of *Eſaia* was buried there.

Thou art whole, ſin no more. This ſheweth, That ſin was the cauſe of his Palſie.

The Son can do nothing of his own will. By this he ſheweth the harmony of will between the Father and the Son, and doth not ſet forth the imbecility of his power.

For the hour cometh, and now is, when the dead ſhall hear. He hints the Reſurrection of *Lazarus.*

The hour cometh, when all they who are in the grave. Inaſmuch as he doth not here add, *and now is*, he ſignifieth the general Reſurrection to come.

CHAP. VI.

FOR *him the Father hath ſealed (to be) God.* That is to ſay, That he hath demonſtrated and revealed, That the Son of man which ye have ſeen, is God.

I am the bread of life. St. *Joannis* ſaith, That here he calls God the bread of life; and where he ſaith, and *the bread which I ſhall give, is my body*, he means his body.

I am the bread which came down from Heaven. That is to ſay, his Godhead.

And the bread which I ſhall give, is my body. That is to ſay, his Humanity.

No man can come to me, unleſs it be given to him from my Father. That is to ſay, without Gods aſſiſtance, Grace is not to be acquired.

CHAP.

CHAP. VII.

That I have made a man altogether whole. Not a part of him only as Circumciſion, but his whole Body which had the Palſie; and if for one member the Sabbath may be broken, how much rather ſhall it be broken for all the Members.

When Chriſt cometh, no man knows from whence. This is to be underſtood concerning Idiots, and not of their *Scribes*, who knew that he was to come from *Bethlehem*, and of the ſeed of *David*.

Search and look, for out of Galilee *ariſeth no Prophet.*

CHAP. VIII.

THere is found in the Copy of *Alexandria*, the Paragraphy of the Adulterous Woman which they brought to Jeſus, asking him, *Whether ſhe ought to be ſtoned?* But whil'ſt he ſtooped, and wrote the ſins of every one of them, they left her, and went their way; but Jeſus ſaid unto her, *Go thy way, and henceforward do not ſin.*

If ye be ſons of Abraham. That is to ſay, he ſhews they were not; for he ſaid before, I know that ye are the ſeed of *Abraham*, but that by deeds ye are not his ſons, ſpeaking according to the Apoſtle, *Not all thoſe who are of* Iſrael *are* Iſraelites

And he ſaw and rejoyced. By reaſon of the nearneſs of the time, he ſpeaks as if he had been already Crucified.

CHAP. IX.

MAſter, who did ſin, he or his Parents, that he was born blind? Becauſe they heard him ſay to the ſick of the Palſie, *Sin no more,* they thought that ſin was the cauſe of his Palſie.

Neither he ſinned, nor his Parents. Not that they were without ſin, but that the cauſe of blindneſs was not ſin; and in that he ſaid, *Neither he ſinned,* he confuteth the Platonick conceit, which holdeth, That Souls declining from Virtue in their firſt bodies, are in a kind of Torment impriſoned in their ſecond Bodies, as in Sepulchres, and therefore Bodies are called σωμάτα, and Sepulchres (μνημῆρα) *ſimata,* in terms of Affinity; and a Soul is called ψυχὴ, and could ψυχὸς, and by theſe words, *Neither his Parents,* he refutes the *Jewiſh* Opinion, That the ſins of the Fathers are impoſed on the heads of their Children.

While it is day, the night cometh when no man can work. That is to ſay, He calls this World the day wherein men may be juſtified, and he calls the World to come Night, where there is no place for Repentance; but *Paul* on the contrary, calls this World Night, for that ſpiritual things are not therein diſcerned.

I am come for judgment of this world. That is to ſay, for tryal of men; and above he ſaid, *That God did not ſend his Son that he might judge the world*; to wit, That he ſhould pronounce ſentence againſt the ſons of men, for this was the ſcope of his ſecond coming, for here is Tryal, and there is Judgment.

CHAP.

CHAP. X.

And that they might have more abundantly. Not of life, but of ſuch corporeal things as they had.

And it was the Feaſt of Renovation at Jeruſalem, *and it was Winter.* On the 25*th* of *December*, *Bicorus* the Maſter of the Hoſt of *Antiochus*, *Epiphanes* entred into the Temple, and erected therein the image of *Jupiter*, and prophaned it; and three years afterward, as upon the ſame day, *Judas Machabæus*, and every year on the ſame day they celebrate a Feaſt.

CHAP. XI.

Lazarus. That is to ſay, an helper; and Prince *Ephraim* ſaith, *That after he was raiſed from the dead*, John *the Evangeliſt baptized him, together with his ſiſters, and the Mother of God*; he preached in *Alexandria*, and was Crowned in the daves of *Tiberius.* But *Euſebius* ſaith, *That he preached in* Cyprus, *and that he dyed there, and was buried there.*

And if a man walk in the day, he ſtumbleth not. That is to ſay, with me who am the Sun of righteouſneſs.

Whoſe name was Caiphas. It is ſaid, That this was *Joſephus* the Writer, he whom the *Romans* took, and would not put him to death, for that he was a wiſe man, and did foretell many things, as afterwards they came to paſs; and as it ſeems unto me, he was for this reaſon called *Caiphas*, viz. becauſe the *Arabians* calls him who ſubtilly declares a thing *Kaiph.*

A Town called Ephraim. This was a City on the East of *Bethel*, and they say that he there wrought a miracle, that there comes not there any evil creeping thing.

CHAP. XII.

YE *also, all of ye are clean.* These words, *All of ye*, are not congruous, nor are they in the Greek, but were added by the Writer, it being clear, that it ought to be read, *Ye also are clean, but not all of ye.*

CHAP. XIII.

WHO *leaned on his bosome.* This was *John*, for he sate behind, between him and *Simon*; not in order, being a youth.

CHAP. XIV.

MY *Father is greater than me.* That is to say, in Majesty.

Moreover, he is greater than this bodily appearance, and by reason of the imbecillity of their minds, he said this to comfort them:

CHAP.

CHAP. XVII.

THat they might know thee the onely true God, and Jeſus Chriſt whom thou haſt ſent. *Theodorus* expounds *Thee thee onely, &c.* of the Three perſons. And *whom thou haſt ſent*, concerning the Son of man aſſumed; but he erred, for *Chriſt* is not the name of the Son of man, but of God-man.

And for their ſakes I ſanctifie my ſelf. That is to ſay, I offer to thee my ſelf a ſacrifice, *to wit*, a ſeparation and ſanctification for them.

CHAP. XVIII.

AND they themſelves entred into the Judgment Hall, leſt they ſhould be defiled when they were to eat the Paſſeover. This ſheweth, That the *Jewes* had not yet eaten the Paſſeover on the morning of the *Friday*, and therefore they did not eat it on *Friday* Eve, as our Lord did eat.

CHAP. XIX.

FOR that Sabbath was an high day. For therein was the celebration of the Paſſeover, and therein was accompliſhed the Week of Fifty years, for the ſetting free of ſervants, and the reverſion of Inheritances.

CHAP.

CHAP. XX.

Entred not in. Either he was afraid, or gave a difference of honour to *Simeon.*

My Father and your Father, my God and your God. That is to ſay, my Father by nature, and your Father by grace; and my God by grace, and your God by nature.

He breathed on them, and ſaid, Receive the Holy Ghoſt. That is to ſay, he ordained them Prieſts, and only gave them authority of remiſſion of ſins, until they ſhould be compleated in the upper room; and it is likely, that he diſpoſed them to receive the Spirit afterwards in the upper room plenarily.

And they ſaw burning coals laid, and fiſh laid thereon, and bread. Theſe he created of nothing, and not as before, when he fed the multitudes.

Neither the world it ſelf, as I ſuppoſe, would be ſufficient for the Books which ſhould be written. That is to ſay, Man who is a little World would not have been ſufficient to comprehend his Wonders, and to know the power of his Divinity: And men ſay, That theſe words are not the words of the Evangeliſt, but are as this, *The Angel at certain ſeaſons moved the water.*

FINIS.

The Syriack Scholiaſt *his Reconciliation of Saint* Paul *and* James, *touching* JUSTIFICATION.

Tranſlated by D. L. J. U. D.

JAMES II. Ver. 26.

Faith without Works is dead.

THis is not contrary to that of St. *Paul*, who ſaith, *That a man is juſtified by the Law of Faith, and not by the Law of Works:* For St. *James* ſpeaks of Faith ſubſequent unto Baptiſm, and *Paul* of Faith precedent to Baptiſm, as St. *Severus* makes it appear; for he who believeth, and is to be baptized, although he hath not good Works, is juſtified; but after he is baptized, of neceſſity good Works are required of him, and both of them refer the matter unto *Abraham*. St. *James*, after he was Circumciſed, and offered up *Iſaac* upon the Altar. And *Paul*, before he was Circumciſed, when he believed in God, and it was imputed unto him for righteouſneſs in Circumciſion, which is a Type of Baptiſm.

The

The Genealogy
OF
MELCHIZEDECK.

Translated by *D. L. J. U. D.*

THis *Melchizedeck* was King of *Salem*, whose Father and Mother were not written in the Genealogies, because they were not *first born*; and he was of the seed of *Shem*, *Shem* begate *Arphaxad*, and *Arphaxad* begate *Melchizedeck*: And when *Noah* dyed, he gave Commandment unto *Shem* concerning the bones of our Father *Adam*, for they had them with them in a Chest when they departed from the Land of *Eden*, to this spiritual Land; and *Shem* went to the Chest, and took out the bones of our Father *Adam*, and sealed the Chest with the signature of his Father, and said unto his Brethren, *My Father commanded me to go and observe the original of Seas and Rivers*; and he said unto the Father of *Melchizedeck*, and to his Mother *Jozvet*, *Give me your blessing to accompany me in this Journey.*

The

***

The Opinion of Gregorius Syrus *concerning the Suns going retrogade ten degrees.*

Tranſlated out of the *Syriack Language*, by *D. L. J. U. D.*

BY reaſon of the Suns return from the *Weſt* to the *Eaſt* retrogade, the ſhadow return'd from the *Eaſt* to the *Weſt*. And if theſe degrees be computed according to the number of the degrees in the *Zodiack* (viz.) 360. every fifteen degrees make up one hour of the 24. of the natural day; ſo that it is clear, that the addition was an hour and $\frac{1}{3}$ of an hour, *viz.* 20 degrees; for whereas the Sun went ten degrees toward the *Eaſt*, it muſt of neceſſity return ten degrees toward the *Weſt*, before it comes to the place which it left.

Gregorius

Gregorius Syrus *his explication of the nature of* Jephthah's *Vow.*

Tranſlated out of the *Syriack Language*, by *D. L.* J. U. D.

JEphthah was not commended for his Vow, becauſe he vow'd without diſtinction: *Whatſoever cometh forth to meet me from the gate of my houſe, I will offer it up for a burnt offering.* For what would he have done, if an Aſs or a Dog had come forth? Nor is he diſcommended for that he confirmed his Vow, and had a greater honour for the love of God, than for natural propenſions of mercy; nor was he forbidden, as *Abraham* was, that men might be reſtrain'd from the like indefinite vows.

Gregorius Syrus *concerning* Gideon's *Souldiers lapping the Water.*

Tranſlated out of the *Syriack Language*, by *D. L.* J. U. D.

AND *the Lord ſaid unto* Gideon, *every one who lappeth water with his tongue as a Dog lappeth, ſet them together* (i. e.) With thoſe Three hundred, who by reaſon of their infirmity, were ſo wearied, that they could not kneel and drink, but moiſtned their tongues with their hands; God ſeparated them, becauſe oftentimes he ſheweth his ſtrength by the weak. And ſome men are of Opinion, *That by reaſon of their diligence, they made no ſtay to drink, but haſtily lapped, and paſt by.* And as others will have it, *Every one of them had but one hand, and therefore they could not lap.* But this ſenſe is not to be admitted of, becauſe a little after it is ſaid concerning them, *They took Lamps in their left hand, and Trumpets in their right hand to ſound, and they cryed, The Sword of the Lord, and of* Gideon. And according to our Opinion, hereby are ſignified the Saints, who make uſe of their appetites onely in neceſſity.

The

The Letter of *Abgarus* King of *Edeſſa*, to our *Saviour Chriſt.*

Tranſlated out of the *Perſian Language*, by *D. L. J. U. D.*

I Have heard of thy Holy Life, and of the Miracles which Thou haſt wrought, and how the Jewes *are treacherouſly bent againſt Thee, and that they have a purpoſe to put Thee to death: I ſhall know my own felicity, if Thou art minded to come into this Land; and I promiſe to give Thee a moyety of my Kingdom, and I ſhall conform my life unto Thee, if Thou wilt honour this Territory.*

The Anſwer of CHRIST to the Letter of *Abgarus.*

I Give thee Thanks for the deſire thou haſt to ſee Me, it is not convenient that I ſhould go thither, I came for the ſheep which are loſt of Iſrael; *it behoveth Me to remain with them, and to teach them, and to fulfill what the Prophets have written concerning Me; and when I ſhall aſcend into Heaven, I will ſend one of my own Diſciples, who ſhall teach thee the way of peace, and ſhall cure thee of the diſeaſe which thou haſt, in my Name.* Let God be Keeper.

PILATE to TIBERIUS CÆSAR *concerning* *CHRIST.*

Translated out of the *Greek* by *D. L.*

SInce that the wonderful Reſurrection and Aſſumption of our Saviour into Heaven, have been taken notice of by many; and for that it hath been the ancient cuſtom of Nations to ſignifie new Occurrences unto thoſe who are chief in Authority, leſt they ſhould remain ignorant of any thing which happened, therefore it is, That *Pilate* hath communicated unto King *Tiberius* thoſe things which have been publiſh't concerning the Reſurrection of our Saviour from the dead through all *Paleſtine*, with the addition of ſome portentous things which he heard concerning him; and how that after he aroſe from the dead, he was by many believed to be God. It is ſaid, That *Tiberius* referr'd this matter to the Senate, and that the Senate rejected the ſame, becauſe they had not firſt approved of it, for according to the ancient Cuſtom, No man could obtain Divine honour, but by the Sentence and Decree of the Senate; and that was done truly for this cauſe, for that the ſalutary Doctrine of the Goſpel had no need of humane approbation or commendation: But this matter concerning our Saviour being rejected by the *Roman* Senate, after it was referred unto them, *Tiberius* keeping his former Opinion,

Opinion, entertain'd no abſurd Thoughts concerning *Chriſt*. Theſe Things, *Tertullian*, a man well exerciſed in the *Roman* Laws, and celebrated among the moſt illuſtrious of *Rome*, ſets down after this manner *verbatim*, in his Apology for the Chriſtians, which he wrote in the *Roman* Tongue, but Tranſlated into the *Greek*. But that we may diſcourſe how theſe Laws were made, it was an ancient Decree, *That none ſhould be Conſecrated for a God by a King, before he ſhould be approved of by the Senate*. And this was for our ſake, That the Divinity ſhould be given you by a humane Decree; That unleſs God ſhould pleaſe man, he ſhould not be God; therefore it behoves man, according to this Decree, to be propitious unto God: for which reaſon, *Tiberius*, under whom the name of Chriſtians came into the World when this Doctrine was related unto him from *Paleſtine*, where it began, communicated the ſame unto the Senate, and withall declared, That he was well pleaſed therewith; but the Senate rejected it, foraſmuch as it had not been firſt approved of by them: yet he remained ſtedfaſt in his Opinion, Threatning death unto thoſe who ſhould accuſe the Chriſtians. This perſwaſion poſſeſt his mind by the diſpenſation of Divine Providence, and thereby the Doctrine of the Goſpel being interrupted by no impediments, ran through the World.

Lentulus Preſident of *Jeruſalem*, to the Senate and People of *Rome*, Greeting.

THere appeared in our time, and yet remains, a Man of great Renown, called JESUS CHRIST, *who is called by the Nations* a Prophet of Truth, *whom his Diſciples call* the Son of God, *raiſing the dead, and curing Diſeaſes. A Man of a tall ſtature, comely, having a venerable Countenance, whom the beholders may both love and fear. The hair of his Head criſped, and curled, ſomewhat brown, and ſhining, falling upon the ſhoulders, parted in the midſt, according to the manner of the* Nazarens, *having a ſmooth and clear Forehead, and a Face without wrinkle or ſpot, adorn'd with a moderate ruddineſs, no fault can be found with his Noſe or Mouth, having a thick Beard, and ſomewhat reddiſh, inclining to the colour of the hair of his Head; not long, but divided into two parts. His Eyes are lively and clear. Terrible he is in reproving, pleaſing and lovely in admonition. Chearful, with reſervation of Gravity, who was never ſeen to laugh, but to weep often; ſuch is his compoſition of Body, having Hands and Members delightful to be ſeen. In ſpeech he is grave, of few words, and modeſt, beautiful among the ſons of men.* Farewell.

Dionyſius

Dionyſius Syrus his Opinion concerning the Nature of the Sin againſt the *Holy Ghoſt.*

MATTH. 12. 31.

All manner of Sin and Blaſphemy ſhall be forgiven unto men, but the Blaſphemy againſt the Holy Ghoſt, &c.

PEradventure he terrified them, to the end they might be corrected; with many words ye have blaſphemed me, ye have called me a Deceiver, a Devil, a Samaritan, a Tranſgreſſor of the Law, and have ſaid, That I am not come from God: Theſe things ſhall be forgiven unto ye; but, foraſmuch as ye have blaſphemed againſt the Holy Spirit, by whom I have caſt out Devils, and Cured the Sick, and have ſaid, That I did ſo by the help of *Beelzebub*, and have attributed Divine miracles unto Devils, *This Blaſphemy ſhall not be remitted unto ye, neither in this World, nor in that which is to come.*

Object. *If Blaſphemy againſt him ſhall be forgiven, and Blaſphemy againſt the Spirit ſhall not be forgiven, therefore the Son is leſs than the Spirit, and how is Blaſphemy againſt the Spirit irremiſſible? for behold the Jewes, who blaſphemed againſt him, as alſo the* Macedonians, *who called him a thing made, when they believed and repented, obtained forgiveneſs.*

Reſp. We Anſwer, That he doth not ſay that univerſally all Blaſphemies againſt the Holy Ghoſt are irremiſſible, but unleſs they repent, they ſhall not be remitted unto them; and many who blaſphemed againſt the Son, and did not repent, did not obtain pardon; and many who did blaſpheme againſt the Spirit, and afterwards repented, have obtained pardon.

Moreover, He ſheweth that Blaſphemy againſt himſelf is of a lower degree, but Blaſphemy againſt the Spirit is great and difficult. There might be ſome excuſe for Blaſphemy againſt him, becauſe they ſaw him veſted with a body, and he appeared to be a man; but the proof of the Spirit they took from the Scriptures, and the Prophets, who ſpoke concerning him, and therefore they were inexcuſable; and according to what I ſaid, ye are offended with me, becauſe I am cloathed with fleſh: but forasmuch as ye have not ſeen the Spirit ſo cloathed, but working miracles, wherefore do ye blaſpheme againſt him?

Neither in this World, nor in that which is to come. For ſome men are Tormented here and there, as the *Sodomites*, and the *Jewes*, who were Tormented here in the Captivity, and in the other World, becauſe they did not believe; and there are others who are neither Tormented here nor there, as the Apoſtles, the Martyrs, and *Job*: for although they ſuffered afflictions, yet whatſoever they endured, was not a puniſhment,

but

but a colluctation with evil, and a tryal of integrity; for there is a difference between a punishment which proceeds from sin, and tryals which are permitted for proof of the Elect and Vertuous; for the one hardly receives remission of the sins which he committed, by the tribulation he endures, but the other obtains a Crown of Righteousness.

And there are some who are Tormented here, as Beggars and *Lazarus*, and he who took the Wife of his Father, and some there, as the Rich man; and it being certain that some are Tormented here, and some there, our Lord said, *Neither in this World, nor in that which is to come.*

Moreover, He calls his body the son of man, that is to say, Whosoever shall blaspheme against my body, (saying) I came not from a Virgin, or that I did not descend from Heaven, or that my body hath not suffered truly, but in fancy, I shall forgive him upon Repentance; but he who shall blaspheme against the Divinity, working miracles, shall not be forgiven; for this is a sin accompanied with contempt, and is not made of poverty and delight; and although this sin may be remitted, as we said before, by Repentance, yet it is the worst of all sins.

DIONYSIUS SYRUS

CONCERNING

FREE-WILL,

IN HIS

Expoſition on the Eighteenth *Chapter* of MATTHEW, *Ver.* 7.

Tranſlated by *D. L. J. U. D.*

FOR *it is neceſſary that offences ſhould come.* By the word *neceſſary*, he doth not take away the liberty and power which they have in themſelves, but hath regard to the Scandals which by their own liberty and will they were to bring neceſſarily upon themſelves, by reaſon of which they were to be condemn'd.

Again, He did not caſt them under a conſtraint of fact, but foreſaw that they were incurably ſick, and of their own will were to produce Scandals, and therefore he ſaid, *It is neceſſary*, foraſmuch as they were to be the cauſe thereof; for if they had been unwilling, they would not have come.

But if it were neceſſary that Scandals ſhould come, why doth

doth he denounce a Woe unto the World? We ſay, That as he abſtain'd from the doing of ſome things as he was God, ſo being Man, he ſuffered paſſions, and did whatſoever became him; but becauſe they were not the better, he denounces a Woe unto them: They were honoured, and were not the better; but when they were ſcourged, they were amended. And as a Phyſitian, taking care of his ſick Patient who will not obey his commands, ſaith, Woe to ſuch a man by reaſon of his ſickneſs, which he increaſeth by his own diſobedience.

If it be neceſſary that Scandals ſhould come, how is it poſſible that we ſhould eſcape them? We ſay, It is neceſſary that Scandals ſhould come, but it is not neceſſary that we ſhould periſh thereby; even as a Phyſitian ſaith, it is of neceſſity that ſuch a man ſhould be ſick, yet it is not neceſſary that he ſhould be deſtroyed thereby, who is forewarned thereof; and it is certainly known from hence, that there have been vertuous men who have eſcaped from evils and ſcandals; therefore that a man is deſtroy'd, proceedeth from his neglect.

If every man were upright, and no man ſhould bring Scandals, this ſaying would be falſe, *It is neceſſary that they ſhould come.* We ſay, That if they were to be upright, he had not ſaid, *It is neceſſary*; but becauſe he knew that they were not to be upright, he ſaid, *It is neceſſary* (i. e.) *abſolutely* *.

* *Omnimodo venient ſcandala.*

And wherefore did not he grant unto them that they ſhould not be troubled with Scandals? We ſay, That of neglect they were ſcandalized, if deſtruction proceeded from the cauſe of Scandal, every man muſt neceſſarily have been deſtroyed; but if ſome eſcape, he who doth not eſcape, may repute himſelf the cauſe thereof.

Other-

Otherwiſe thus, *It is neceſſary Scandals ſhould come.* Some men ſay, That theſe words are founded upon the paſſion and death of our Lord, for his death was neceſſary; this is clear from hence, That he ſaid, *A grain of wheat, unleſs it fall into the ground and dye, beareth no fruit.* And *Paul*, that by his death, we vanquiſh him who had power; and if the vanquiſhing of death is neceſſary, ſo alſo is the death of our Lord, and Regeneration neceſſary. And we ought to know, That although the Paſſion of our Lord were neceſſary, yet the Actors and Authors thereof were not of neceſſity, nor did they unvoluntarily attempt the ſame, otherwiſe he had not pronounc'd a Woe againſt him by whom Scandals ſhould come; and if according to their madneſs the Treachery of *Judas* was of neceſſity, who was the cauſe of his burſting and hanging himſelf?

Dionyſius

Dionyſius Syrus concerning the woman that had ſix husbands, *John* 4.

Tranſlated by *D. L. J. U. D.*

GO *call thy husband* (*i. e.*) That he might partake of theſe ſpiritual Things.

I have no husband. She did not declare that ſhe had a husband, becauſe ſhe haſtned to decline her anſwer to his demand, and becauſe ſhe was willing to conceal the ſhame of the matter of Fact between her and her husband, and becauſe ſhe thought ſhe ſpoke with a man who had not known ſecrets.

For thou haſt had five husbands: He revealeth two ſecrets to her:

Firſt, That he reckoned the five husbands which ſhe had.

Secondly, In that he declar'd the Intreague between her and her laſt husband.

St. *Ephraim*: The five husbands which ſhe took dyed one after another, and when ſhe was reputed one, that had cauſed the death of her husbands, as *Thamar* ſeem'd to be unto *Judah*, ſhe took a man to avoid the reproach of widowhood, that he might be a protector unto her without the uſe of marital commerce, but that he might onely bear the name of her husband, for ſhe did not compell him to perform that office, inaſmuch

much as ſhe was afraid leaſt he ſhould dye, but ſhe took care to avoid her reproach.

Others thus, This Woman liv'd an unclean life, and it ſeem'd the Husband which ſhe now had, ſhe did not take according to the Law, wherefore ſhe ſaid, *I have no husband*; nor did ſhe take the five former husbands orderly, and openly, as appeareth from the admiration of the Woman, ſaying, *That which was known to none of the City, he being a ſtranger, hath he declar'd openly before all men.*

He is not thy husband. He ſaid ſo, becauſe he plow'd, and did not ſowe.

Dionyſius

DIONYSIUS SYRUS
CONCERNING
HERODS
TAKING
His BROTHERS WIFE.

Tranſlated by D. L. J. U. D.

MATTH. 14.

For Herodias *ſake, his Brother* Philips *Wife.*

WHerefore did *John* prohibit *Herod* to take *his Brothers Wife*, whom the Law commanded him to take? *viz.* When the man dyed without ſons, his Brother was to take his Wife, that he might raiſe ſeed to his deceaſed Brother; and this was the practice, for inaſmuch as they had no hope

of a Reſurrection, they bent their endeavours onely for the acquiſition of things appertaining to this life.

Philip had a Daughter by *Herodias*, who was alſo called *Herodias*, after her mothers name; for which reaſon, *John* prohibited him to accompany with his Brothers wife.

But *Herod* was not of the *Jewes*, but of the *Gentiles*, wherefore then did *John* reprove him? Becauſe his Father, himſelf, and his Brethren, made ſhew, as if they would be reputed *Jewes*, and that they would be ſubject to the Law of God.

Joſephus the Writer ſaith, That in the life time of his Brother he was ſo infatuated, as to commit Adultery with her, and that he ſeparated her from his Brother whilſt he was alive; and he injured his Wife the Daughter of *Arethas* King of the *Parthians*. His Father in-law made War againſt him, becauſe he contemned his Daughter, and made a Strumpet of his Daughter in law; and it was by reaſon of her, that *Herod* loſt his Kingdom, and was with her caſt into Priſon in *Bethany* a Town of *Galilee*.

Others ſay, That after the death of his Brother, he committed Fornication with her.

Others, That in the life time of his Brother, he committed Folly with her, wherefore, and not for that ſhe had a Daughter, he forbade him to take her, for a Female was not called Seed, nor did the Law prohibit a man to take the Wife of his Brother after his death.

It is not lawful for thee to take her. The Law in the Old Teſtament commanded to take the Wife of a deceaſed Brother, and this *John* was a Preacher of the New Teſtament, and therefore he forbade *Herod*.

Others

Others ſay, That becauſe he had polluted himſelf with *Herodias*, and with her Daughter, therefore *John* did prohibit him.

Others ſay, That the Prohibition proceeded from hence, that *Herodias* and *Herod* conſpir'd together, and cauſed *Philip* to be put to death. It's true, a Brother had power to take the Wife of a deceaſed Brother; but if he dyed having Sons, the Law did not permit his Brother to take his Wife, but a ſtranger, and this was to the end that Kindred of the *Hebrews* might be kept among themſelves, and multiplied, foraſmuch as they wanted hope of the Reſurrection, and a ſtranger was not to raiſe ſeed (*i. e.*) an heir.

Dionyſius Syrus his Expoſition on the *withering of the Fig-tree.*

Tranſlated by D. L. *J. V. D.*

AND he ſaw a Fig tree in the way, and came. That he came to it, and curſed it, becauſe there was no fruit thereon, the Evangeliſt wrote in reſpect of the Preaching of the Diſciples; *Mark* ſaith, *For it was not the time of Figs*, for it was *Niſan*, when Trees yielded bloſſoms, and not fruit.

And he ſaid, let there not be fruit on thee for ever. Some ſay, That he curſt the Fig-tree, becauſe it was a figure of the Law which had no fruit to offer unto Chriſt. Others, becauſe it was a figure of the multitude: But we ſay, That there was fruit in the Law, and in the multitude, though not much; for behold, there were Twelve Apoſtles, and Seventy two Evangeliſts, beſides *Paul*, and the *Jewes*, who believed in our Lord, who were all the fruit of the Law, and of the multitude.

But he dryed up the Fig tree. Firſt of all in reſpect of the Diſciples, that they might underſtand that he was not deſtitute of power, but ſuffer'd of his own accord.

Second-

Secondly, In reſpect of the *Jewes*, that he might put them to ſhame; for if he had deſir'd it in the time of his Paſſion, he might as well have dryed up them, as the Fig-tree, he therefore curs't it (as we ſaid) that there ſhould be no opinion taken up of his weakneſs as if he had dyed unwillingly, for the time of his Paſſion drawing near, it was neceſſary that he ſhould ſhew his power to his Diſciples and Crucifiers, yet he did not exerciſe the ſame upon men, becauſe he was a lover of Mankind; and if he had ſhewn his power upon a man, it would have been thought that he had been dryed up by reaſon of his ſins, and not by the power of his acting; he ſhewed his power upon that which was another mans poſſeſſion, and it is from poſſeſſions or riches that an honourable life is aſſociated with temporal eſteem, but by a Tree, and from that Tree, which is of all other Trees moſt ſoft and moiſt, inſomuch that when it is cut down, it doth ſcarce wither in a long time; and in that he dryed it up by a word of his mouth, he did ſhew unto his Diſciples and Crucifiers his power, and that he ſuffered voluntarily. The Tree which *Adam* did eat of, was a Fig-tree, and therein was a retribution of Juſtice. This Tree, when Chriſt caus'd it to wither, the Owners thereof brought it to the City, and the Crucifiers took it, and thereon Crucified our Lord. Some men would have this ſignification in the Fig-tree, that it was called תחא as that which incited and invited *Adam* and his Iſſue to his fall, as if it had ſaid, תי אנתי חוא לותי *i.e. Come thou even unto me*, becauſe the Fig-tree was the Tree whereof they eat, and therefore our Lord caus'd it to wither, for that it had ſeduced *Adam* and *Eve*.

Others

Others ſay, That when the multitude cut down Branches from the Trees, and caſt them in the way, the Owner of the Fig-tree did not permit them to cut thereof, and therefore he caus'd it to wither.

Others ſay, Becauſe the *Gadarens* did not come to our Lord, he drowned their Swine, that they might come forth to him againſt their wills; ſo the Lord of the Fig-tree determined in his mind, that he would not come forth to Chriſt, and therefore he cauſed the Fig tree to wither, that he might come forth againſt his will.

Others ſay, That when our Lord ſaid, *Deſtroy this Temple, and the third day*, &c. And again, Concerning the Temple of ſtones, *That there ſhould not be left a ſtone upon a ſtone*; That it was an expoſitory ſentence, and was confirm'd by the ſign of the drying up of the Fig tree.

And ſtraightway this Fig-tree withered. *Mark* ſaith, That it withered in the morning, and we ſay ſtraightway, becauſe immediately it withered, as St. *Matthew* ſaith; and in the morning, the Diſciples ſay, that it was withered, as St. *Mark* ſaith.

And his Diſciples marvailed. Becauſe that in the Fig-tree he firſt ſhewed his power of inflicting puniſhment.

Dionyſius

Dionyſius Syrus his Expoſition, declaring ſundry Opinions concerning *John* the *Baptiſts* eating of Locuſts and Honey.

Tranſlated by D. L. J. U. D.

AND *his meat was Locuſts, and wilde Honey.* Some ſay, That he calls *Locuſts* the honey which we eat, for the Wilderneſs of *Siphim* is hot, and there were continually produced therein *Locuſts* and *Bees*, which yielded honey. Others ſay, That they were Roots, which he pounded and mixed with honey, and did eat thereof. Others ſay, That it is written in ſome Greek Copies, *That he did eat ſweet Roots, and dwelt in the Deſert.* The Tranſlator out of the *Greek* into *Syriack*, from the ſimilitude of words, thought that his meat was *Locuſts*, and *wilde honey.* Others, That in the διατεσσαρων (i. e.) *of four*, it is written, That his meat was milk and wilde honey, uſing milk in his childhood, and honey when he came to the ſtature of a man. As others will have it, they are moiſt and tender Roots, like unto אסטאפלין and not very pleaſant. And ſome call them קמטים And others קמצין: Some ſay, That they are Roots called קוחא which in ſhew are like unto *Locuſts*, but in taſte ſweet as honey. Others ſay, That they are ſprouts of Plants, and that this honey is bitter

bitter which wilde Bees make. Others ſay, That a *Locuſt* is a winged creature, and that the honey was natural, which by reaſon of the warmth of the place, and the mixture of the Air, is continually found therein.

Moreover *Iſiodor* the *Presbyter* ſaith, They were not *Locuſts*, but ſomewhat of the inwards of Cotton, or the fruits of Thorny Cotton, like the tender tops or buds which proceed from the branches of Plants. Others ſay, He calls Preaching his meat, and nameth it *Locuſts*, becauſe it carries (as it were upon the wing) thoſe who profeſs Chriſt; and he calls it *Honey*, becauſe whatſoever he preached was ſweet, as Repentance, and the Kingdom; for it is the cuſtom of Scripture to call Doctrine by the name of meat, according to this, *He hunger'd, but not after bread.* Others think, That *Locuſts* ſignifie the *Phariſees* and *Sadduces*, who were evil, as a generation of Vipers, and Serpents, vomiting gall, whom he converted by his Doctrine, and cauſed them to aſcend into Heaven, and purified them as *Locuſts*, who were pure by the Law. And by *Honey*, he ſignifieth the *Gentiles*, who were Fountains flowing with the bitterneſs of ungodlineſs and wickedneſs, and his Preaching converted them, and made them Fountains flowing with Truth, and ſweetneſs of converſation. *John* was grieved with three afflictions or difficulties. *In his meat*, foraſmuch as he did eat *Locuſts*. *In rayment*, for that he was clad with hair. *In a houſe*, inaſmuch as he dwelt in a deſolate Wilderneſs; and theſe things he ſuffered for God and the Kingdom, and that he might be an example to others who were to ſucceed him, that they might tread in his ſteps.

Dionyſius Syrus concerning the Darkneſs over the Earth, when our Saviour was Crucified, mentioned *Matth.* 27.

Tranſlated by D. L. *J. V. D.*

From the ſixth hour there was darkneſs on the whole earth, until the ninth hour. This was, That the *Jewes* might underſtand that Chriſt was he who cauſed the darkneſs in *Egypt*, for there was darkneſs when the Legal Paſſeover was to be ſlain, and here alſo was darkneſs when Chriſt was ſlain on the Croſs. And that it might be known that he who was the Creator of all things was Crucified, therefore the Creatures loſt their light; and that the Propheſie of *Zachary* might be fulfilled, *The Sun ſhall be darkned at Noon-day.* Concerning the Eclipſe of the Sun, it is moſt true, That on the Thirtieth of the Moon the Sun groweth dark on the day when they * both come under the ſame ſign of the Zodiack; and although it comes to paſs that the Sun and Moon be Eclipſed twice a year, yet is the Sun but for a ſmaller ſpace Eclipſed; nor is it darkned, but ſeems onely to us as if it were darkned, it being undeprivable of light; nor is it everywhere diſcernable that it is Eclipſed, but in certain places, and chiefly at the * length of years: for when the Sun cometh to one of the Circles which are called the *darkning Limits*, and is placed directly behind the Moon as to the Circle called the Ecliptick, the Moon then being under the Sun, it is ſaid to be obſcured; but when the Moon is Eclipſed,

* *New Moon.*

* *Perhaps he means the period of 19 years.*

pſed, the cauſe thereof is, that it is placed in the Circle (*viz.*) *the darkning Limit*, and the ſhadow of the earth (*viz.*) the extenſion thereof doth not permit the light of the Sun to ſhine on that place of the Circle where the Moon takes its courſe at that time, and it is obſcured on the ſudden, and having paſſed beyond that place, it again borroweth light of the Sun; but in the time of Crucifying our Lord, the contrary happened in matter of Fact, for the Moon was not onely not in conjunction with the Sun, but alſo removed therefrom the ſpace of the Hemiſphere, which was the meaſure of the Suns courſe which it runs in One hundred and eighty days, and Sixty five minutes, and Fifteen degrees (*i. e.*) dayes, and half of the Circle, and this was declarative of the Majeſty of him who was Crucified; and becauſe the Lord of Lights was hung upon the Croſs, therefore they fail'd, and this darkneſs hath three properties differing from natural computation: Firſt, That it was in the Full of the Moon. Secondly, That it laſted the ſpace of Three hours. Thirdly, That it prevailed over all the earth. And all the *Greek* and *Caldean* Philoſophers who were in *Caldea* and *Egypt*, wrote, *That one of the Trinity ſuffered that day.* And this agreeth with what *David* ſaid, *The Kings of the earth aroſe* (*i.e.*) from their Thrones, *and wondered at the ſign that hapned:* For this darkneſs was like to that in the beginning of the Creation, all the earth did put on mourning for its Lord, the Sun being cloathed with Cypreſs, and the Moon grew red, and became as bloods and though it were not the time of her * birth, it ſuddenly appeared in the *Eaſt*, and ran impetuouſly to the *Weſt*, and aſſociated her ſelf with the Sun, and they both ſate in mourning, as good ſervants that are afflicted for the evil which befalls

their

their Maſters. Moreover, it is evident, That the darkneſs when Chriſt was Crucified, was not an Eclipſe; and it's evident from theſe demonſtrations, An Eclipſe doth not continue Three hours, but this was a darkneſs of Three hours. Moreover, An Eclipſe is not over all the earth, but this darkneſs was over all places of the earth; and a Solary Eclipſe happeneth on the Thirtieth day of the Moon, but this darkneſs was on the Fifteenth of the Moon, when the Sun was removed from the Moon half its courſe (*i. e.*) One hundred and eighty dayes [of the Suns motion] and ſtood in the midſt of the Sphere of the Firmament. Concerning the Eclipſe of the Sun, and of the Moon, and the natural cauſe of their effects, we have ſpoken at large in the Book of our Epiſtle in the Tract concerning Faith, and the nature of things intellectual and ſenſitive, which is called a Book of the Doubts which I have made.

Dionyſius *concerning the Majeſty of* CHRIST.

Tranſlated by D. L. J. U. D.

HE *ſhall be great.* In other Copies, *And he ſhall be called the Son of God.* The Hereticks ſay, *That afterward he was to be great.* Againſt whom we ſay, That he was not newly called the Son of the moſt High, nor was he magnified; but he was naturally Great, and this which was ſaid, *That he ſhall be*, and *ſhall be called*, ſignifieth, That he was to be revealed, and made known, for thoſe things which were to be when they were not, differ from ſuch things as had a

being, and were concealed, but afterwards were to be revealed. And this word *Great*, ſignifieth as much as that he had Majeſty, and that it was to be revealed, according to that, *I have made known thy Name to the ſons of men*; not that he had not been, but that he was from Eternity; and not that the Father had not been truly, or that he was not called Father, did he manifeſt him unto men eternally, but that he was eternally a Father, and was hidden. By this then that *I have made known*, he ſaith, as much as *I have revealed unto them thy Name*; and this is like unto that which is written in *Iſaiah*, *That he ſhall be called the Lord of all the earth*, not as if he had not been Lord from the beginning.

And if they ſay that he was newly call'd, this will convince them that he is the power of the Higheſt, and the power of the Higheſt is more intimate, and of more affinity with the Father, than this, *That he is the Son of the Higheſt*, for many are call'd the ſons of the moſt High, according to that, *Ye are all the ſons of him who is on High*, but theſe are never call'd the power of the moſt High. Again, we ſay, That whatſoever is the Father, the Son is alſo; and whatſoever the Father hath, the Son hath, except the peculiar proprieties (*viz.*) the perſonal indications (*i. e.*) that the Father is the cauſe, and the begetter of the Son, and the Son is the effect, and that which is begotten of him, and whatſoever is the Fathers, is the Sons alſo, except propriety; therefore as the Father hath naturally ſublimity, and goodneſs, and the Godhead, and Life, and Majeſty, ſo the Son hath, for he is his natural Son; but becauſe he was conceived, and was made man in the fleſh, it hath been ſaid concerning him, *That he ſhall be great*; and this was his Exinanition in Truth, That

what

what he was naturally, was ſaid that he was to be, and that he was called ſo, and aſſumed it, and this, *That he ſhall be glad*, is like to this, *That he was*, according to this, *Of her was born Jeſus, who is called Chriſt.* Here theſe words, *That he ſhall be called*, are ſynonymous with to the words, *That he is*, and *every one that teacheth, ſhall be called Rabbi*, and *every one who ſhall break one of the Commandments, ſhall be called leaſt*; for as theſe things were called ſo, ſo they were indeed.

Dionyſius Syrus his Deſcription of the *Roman Government* in *Judæa.*

Tranſlated by *D. L. J U. D.*

THE *Romans*, after they had ſubdued the *Jewes*, and had made them Tributary, they ſet up *Herod* King over them, who ſlew the Children; and when he dyed, and was ejected for his offence, *Tiberius Cæſar* divided the Region into four parts, and in one part of *Judæa* he placed *Pilate*, and over the Region of *Galilee Herod*, and over the Region of *Heturia* and *Troconia*, *Philip* the Brother of *Herod*, and over the Countrey of *Abilene*, *Lucinius*, and every one of theſe four Governours was called *Tetrach* (*i. e.*) Governour of one of the four parts. Others ſay, That the Kingdom which *Herod* govern'd, and after him *Archelaus* his ſon, did *Tiberius* divide into four parts, and the Region of *Galilee* he delivered unto *Herod*, and the Region of *Heturia* to *Philip*, and over the Countrey of *Troconia*, he

he placed a man whoſe name is not mentioned in writing, and when he offended, he was ejected from his Government, and the Countrey was committed unto *Philip*, wherefore his name is not written; and over the Countrey of *Abilene*, he eſtabliſhed *Lucinius*, and theſe four were called Kings, but *Pilate* exerciſed the office of a Governor in *Jeruſalem*, and the places adjoining; and although he was leſs in power than thoſe four, yet he was not ſubject unto them, he exerciſed the Government, adminiſtring Juſtice, and raiſing of Money, accordiug to the Prerogative of Kings, according to the degree of *Muphties* among the *Perſians*. *Pontius Pilate* is expounded *right hand*, or *one of theſe five*, for πέντε, ſignifieth *five*, or he had two names (*i. e.*) *Pontius* and *Pilate*, or he was of the Countrey called *Pontius*.

Herod in Galilee. It was this *Herod* who put *John* to death, and in whoſe dayes Chriſt ſuffered; he was not the ſame who ſlew the Children, he begate *Herod*, who was ſirnamed *Agrippus*, he governed thoſe four parts, and in his dayes the *Romans* came and undermined the Temple, and the Kingdom of the *Jewes* was aboliſhed; *Titus* onely undermined and burned the Temple, but *Domitian* his Brother when he Reigned, he ſubverted the ſtones, and thereof built an Idol Temple.

Dionyſius Syrus his Expoſition concerning the *Tax* made by *Auguſtus*.

Tranſlated by *D. L. J. U. D.*

THere *went out a command from Auguſtus Cæſar.* *Auguſtus* was the proper name of this King, but the name *Cæſar* was a common name; for every King who was ſet over the *Romans* was called *Cæſar*, even unto this, as the King of the *Egyptians* was called *Pharaoh*, and of the *Perſians Koſro*, and this *Cæſar* governed the *Romans*, the *Egyptians*, the *Hebrews*, and the *Aſſyrians*. The Command went out, That the inhabited World ſhould be Taxed, becauſe he was deſirous to know the number of men within his Juriſdiction, according as *David* ſent *Joab*, and numbred the people. Others ſay, becauſe he was willing to ſend every one into his own City and Countrey; but theſe opinions are not the likelieſt to be true, but that which is moſt probable, is, That he was willing to raiſe Pole-money, which is manifeſt from that which *Gamaliel* ſaid in the *Acts of the Apoſtles, That* Judah *of* Galilee *aroſe in the dayes when men were taxed for Pole-money, and there was not another tax neither before nor after that.* And St. *Ephraim* in his Expoſition teſtifieth as much, and Chriſt was born in the time of this Tax, and he excited this King thereunto, though he were unworthy, as he did unto

unto *Balaam*, and the *Wise men*, that *Joseph* and *Mary* coming up from *Nazareth* to *Bethlehem* might there be Taxed, and our Lord be born there, to fulfill the word of *Micah*, *Thou Bethlehem*, &c. And that the *Jewes* might not contend and say, That he was not Christ, neither of the Lineage of *David*, therefore he ascended thither; and he was born in the Forty third year of *Augustus*, and the Thirty third of *Herod*. *Augustus* is expounded an arising, brightness and splendor, and Christ is the splendor of the Father, and did arise from on high. *Augustus* had not yet governed Sixteen years, and Christ unto whom he was Type, hath no end of his Kingdom. And if *Cæsar* Taxed them for Polemoney, Christ also said, *Give unto* Cæsar *that which is Cæsars*. And if it were to know how many men were within the compass of his Jurisdiction, Christ also, in regard of the Providence he hath over us, said, *The hairs of your heads are numbred*; and if it were for the return of every one into his own Countrey or Region, Christ also brought forth Souls out of Hell, and caused them to return unto their former place.

And it came to pass in those dayes. Not in those wherein *John* was Nursed up until the day of his Proclamation, in those dayes Christ was Thirty years old: Neither in the dayes that *Elizabeth* brought forth, for then *Mary* had conceived Three Months; but *dayes* he calls in this place, the dayes after *Elizabeth* brought forth.

FINIS.

The Armenian Creed.

Translated out of that Language *by* D.L. J.U.D.

WE profeſs and believe with a ſincere heart, God the Father, not made nor begotten, and without beginning, the Begetter of the Son, and Fountain of the Holy Ghoſt.

We believe God the Word, uot made but begotten, and having a beginning from the Father before the world, being not after nor younger than the Father; the Father being Father onely, and the Son Son onely.

We believe the Holy Ghoſt not made, eternal, not begotten, but proceeding, coeſſential with the Father, and equal in glory with the Son.

We believe the Holy Trinity, One Nature, One Godhead, not Three Gods but One God, One Will, One Kingdom, One Authority, Creator of all things viſible and inviſible.

We believe the Holy Church, the remiſſion of ſins, the communion of Saints.

We believe that One of the Three Perſons, the Word God, begotten of the Father before the world, deſcending in time, took of the blood of the Virgin *Mary*, the Mother of God, and united it unto his Godhead; was Nine moneths contain'd in the Womb of an uncorrupted Virgin, and that he was perfect God, and perfect man, with ſoul, mind, and body; One Soul, and One Perſon, compos'd in One Subſiſtence.

God was made Man wirhoút mutation, without con-

confusion, without seed of Conception, of incorrupt Nativity. There is no beginning of his Divinity, nor end of his Humanity; for Jesus Christ yesterday, and to day, and for ever.

We believe our Lord Jesus Christ convers'd on earth; and that after Thirty Years conversation here, He was Baptized, the Father testifying, *This is my well-beloved Son*, and the Holy Ghost descending as a Dove. That He was tempted of Satan, and that he assiduously preached Salvation unto men. That He laboured in Body, and suffered in weariness. That he was hungry and thirsty. That He afterward voluntarily came among his enemies. That he was Crucified, and Dyed in his Body, but lived in the *Divinity*: He preached unto souls, and took Hell captive, and free'd the Spirits. After Three dayes he arose from the Dead, and appeared to the Disciples.

I believe our Lord Jesus Christ is with the self same Body ascended into Heaven, and that he sits on the Right Hand of the Father. Moreover, That He is with the same Body, and with the glory of the Father, to judge the living and the dead at the Resurrection of all men. I believe also a retribution of Works, eternal life for the Just, and eternal torment for Sinners.

FINIS.